

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

DECEMBER, 1884. VOL. XVI, No. 12.

Christmas Morn.

BY R. S. HOLMES.

SWEETLY sang the choirs of angels
When our Christ was born;
Holy anthems, glad evangels,
Ushered in the morn.
Through the wintry night air pealing,
Swelled the song God's love revealing—
"Peace on earth, good-will to men."

Down the intervening ages
Rings the holy word,
Infant lips and lips of sages
Join to praise our Lord.
And while Christmas bells are ringing,
Thousand hearts their joys are singing,
"Peace on earth, good-will to men."

Hear, O heart, the simple story:
On this Christmas morn,
Jesus Christ, the Lord of glory,
Unto you is born;
And while earth and heaven rejoices,
Join, O heart, those happy voices.
"Peace on earth, good-will to men."

Jesse Lyman Hurlbut, D.D.

THE Agents have consented to the employment of the Rev. JESSE LYMAN HURLBUT, D.D., as one of the Assistant Editors of the Sunday-School Department of the Methodist Episcopal Church. He has already entered upon his duties. This appointment was made necessary, especially by the action of the General Conference in reference to the provision of library books for our Sunday-schools in larger numbers than heretofore.

Dr. HURLBUT is a native of New York, but has spent most of his life in New Jersey; is a member of the Newark Conference; a graduate of the Wesleyan University, at Middletown, Conn.; with large

experience as a pastor; for years the writer of the Berean Notes, having done most of the work on the Question Books, Lesson Leaves, and Commentary. He is an indefatigable worker, a practical teacher, a born expositor, a gifted speaker, open-hearted, earnest, and effective. He makes friends easily, holds them tenaciously, and enjoys their friendship heartily.

We give a warm welcome, as we are confident that the Sunday-school public at large will do, to our new associate, who will, with our tried, true, and efficient co-worker, Dr. FREEMAN, contribute to the power and prosperity of our Sunday-school department.

What the Teacher Needs.

WE hear much of the qualifications of Sunday-school teachers. Sometimes these are represented in a manner to discourage and repel many who are conscious of their deficiencies. There are teachers who succeed without some of the qualifications thought by others necessary to success. Though deficient in many desirable qualifications, they evidently have something in their character which brings results.

One thing is certain. No teacher can succeed who does not have communion with the Great Teacher. Whatever other qualifications he may have, he needs those which come from a spiritual knowledge of the Lord Jesus Christ. This will intensify his teaching power, giving him a hold on his scholars which can be obtained in no other way.

The suggestion offered to preachers on a certain occasion may be serviceable for Sunday-school teachers. We trust it will be none the less acceptable because it comes from a converted heathen. At a meeting of preachers in China several years ago, one of the native converts who was preaching before them said, "Ask the Master for Peter's hook,

to bring up the fish; for David's crook, to guide the sheep aright; for Gideon's torch, to light up the dark places; for Gospel seed, without any tares in it; for Moses's guiding rod; for the brazen serpent, to cure the bites of the world's snakes; for David's sling, to prostrate your giant foe; for the armor inventoried by Paul in the last chapter of Ephesians; but, above all, for the wonderful Holy Spirit to help at all times. If we have all these, it is no matter where we go."

This is eloquent and to the point. If the teachers in our Sunday-schools follow this wholesome advice they will have no cause to complain of want of success.

Class and Pew.

LET superintendents and teachers remember the old advice: Get the children to attend the preaching service. There are four classes of people in the Church who can help to this result:

1. Preachers themselves, who can make the sermon attractive, and who as pastors can remind parents and children of their duty, and by persuasive arts can allure little feet into the house of the Lord.

2. Parents, who can by authority, early habit, and correct example accustom children to go to "church," so that they will never think of the possibility of omitting the duty.

3. Superintendents, who can announce and invite and urge with unwearying patience; who can devise plans of record and report by which the school shall know that its members attend or neglect the public service; who can put such emphasis on this part of Church life that teachers and children will continually feel its importance.

4. Teachers, who can repeat the pleadings of the superintendent, follow by example and expostulation the earnest effort of the preacher, and co-operate patiently with parents, talking the matter up with argument, and with appeal to conscience, until the scholar shall yield to wise entreaty, and attend the public service.

The influence of the Sunday-school is of greater importance in those cases (and they are very numerous) where parents are themselves non-church-goers. Here the redoubled exertions of the Sunday-school worker are necessary, that the scholar may be drawn to the Church with its awakening, converting, and educating influences. The school is a part of the Church, but it is not all of the Church, and its work is partial, and its power limited, unless from its circles of teaching there go hearers to its pews, penitents to its altars, believers to its sacraments.

Exalt the school, but do not lose sight of the sanctuary, the pulpit, the altar. Teach, but also preach. Study, but also listen and obey. Bring at-

tentive and diligent learners to the open word, but bring them also into the holy of holies, the place of covenant and consecration and divine grace.

What a Bright Girl Does.

A COLLEGE miss from one of the loveliest towns in New England (her father a distinguished Congregational clergyman) is greatly interested in the various Chautauqua plans, and especially because they seem adapted to the boys of her class. She writes to the Superintendent of Instruction thus:

"I have been away during most of the summer, and only last night laid the plans so long maturing before the lads. As a result, six or seven of my boys, entirely without urging, desire to join our Spare-Minute Course club. They were greatly interested in the books read and re-read, and pleased at the thought of a certificate to be received. We have one set of books, and these, divided into six groups, are passed from boy to boy. The boys keep each group or set of books four weeks, and then hand it to the next boy on the list. The oldest of the boys, one for whom I have many anxieties, is interested to hold the position of secretary, and to superintend the distribution of the books. I shall be away from home for my last year at college, but am, nevertheless, keeping a hold on my boys, taking my class vacation-Sundays. The boys will probably join the C. L. S. C., three or four of them certainly, but they are actually too poor to purchase the books. Four of them work in the mills; all are poor and work hard. One boy is carrying out the wish of his heart, and attends the high-school this year, but he works all day Saturday, and early and late on week days, to earn his living. Therefore a more extended course of reading is out of the question; but in choosing Christmas books I shall certainly select several of those of the Chautauqua Course. I thank you earnestly for the help which the Spare-Minute Course has given me in my efforts for these boys, so clever and earnest, so rough and poor, in whom I am interested heart and soul. I hope that next spring I may inaugurate *Spare-Minute Course No. 2.*"

This quotation is full of wisdom and of help. It indicates the line in which earnest souls may work for the well-being of the needy. It would be a comparatively easy thing for our correspondent to confine her attentions to the so-called "spiritual" welfare of her boys, teaching them Bible lessons on Sunday and praying for them devoutly through the week. These things she does, but she does that other wise thing: she keeps her eye upon her boys three hundred and sixty-five days in the year, inspiring them to read useful books and urging them onward in the acquisition of an education. This is a beautiful service. There is strength in it. And the reflux influence on the young lady herself is manifest in the very tone of this letter, written with-

out the slightest thought that it would ever be put into type.

Dear pastors and superintendents and Sunday-school teachers, may we not urge you through the example above given to press upon the pupils of your classes and schools the importance of general education. It will help you, your church, your scholars, your community.

Steps Up to Christmas.

You are getting ready in your Sunday-school for some kind of a Christmas festival. You may be training your class to take part in it with a recitation, with a song, with a banner, with a bright ribbon. And is that all? Perhaps only a hurrah-hour, a cake and candy time? Are you not helping your scholars to appreciate the spiritual significance of Christmas, preparing them to meet their Lord? That wonderful night at Bethlehem—this minute, the stillness throughout the chilling fields, those drowsy flocks, those wakeful shepherds—the next, those forms of celestial splendor, heralding the approaching king—the next, that sudden swinging back of the great golden gates, and the issuing of that vast, dazzling, jubilant, hymning host—the next, those breathlessly hurrying shepherds, looking back for some angel foot-print, looking ahead for some sign of his coming—the next, their bending forms above the adorable, blessed Babe in that manger! O, are not your scholars to be there at that manger, bending, worshiping, consecrating? Every Sunday now may be made an important step on to that coming of the world's Redeemer, steps in the marble to a Palace Beautiful. May they be days in which you shall speak of our human need and his divine plenitude! So up a glorious stair-way may you lead your class to that sacred spot where, standing in penitence and looking in love, they shall behold the child Messiah cradled at Bethlehem.

The Five Laws.

THE REV. DR. JOHN WILLIAMSON, of Rock River Conference, who is so much of a pastor that it is a pity to make him a presiding elder, and so much of a presiding elder that it is almost impossible to put him in the pastorate where he belongs, in reporting his district at the last session of his Conference, gave the following admirable statement concerning the Church discipline and its recognition of the Sunday-school. It is a condensation at once so apt and so wise that we hasten to place it before our readers. Let this putting of the subject awaken our preachers and people to the importance of training the children of Methodism, in the true way of Methodism, to be loyal Christians and faithful Methodists:

"The Sunday-schools of our district, I rejoice to be able to say, are looked upon as our most inviting revival opportunity. The salvation of our boys and girls through sound and artful biblical instruction, and their immediate confession of the same publicly through thorough Methodist classification, we regard as supreme and blessed Sunday-school work. We have practically insisted every-where upon the easy and conceded theory that our children are the hope of the Church by observing all of the 'rules' for their instruction, or, if you please, brethren, upon the five rules for their instruction: (1) The 'Sunday-school rule' for their instruction in the word of God; (2) The 'Missionary rule' to give them missionary information and cultivate their missionary benevolence; (3) The 'Catechism rule' to teach them the Church Catechism; (4) The 'Revival rule,' or the rule of a systematic, continued attempt to get them converted to God, and (5) The 'Pastoral rule' to Methodistically classify them on the basis of the baptized children of the Church, but so as to exclude none who would join. These, I am proud to reveal, are the enforced canons of our conquering pastorates. A number of our pastors are sustaining a monthly, or bi-monthly, 'Missionary and Catechism service' on Sunday evenings, and are finding it 'just the thing' as an expedient for getting a large congregation on Sunday nights, and as well for admirably enforcing two of the 'five rules.'"

Tobaccosup.

A CORRESPONDENT inquires:

"Is it becoming for a man who is intrusted with the superintendency of a Sunday-school to be a user of the 'filthy weed' in any form? There are men in this city, and all over the country, too, who stand at the head of large and influential schools, and are openly addicted to this habit. This, of course, is an evil example to the boys and young men, and gives offense to many others. A word from the Editor on this point is desired."

A *tobaccosuperintendent* is doing more harm than he realizes. His example neutralizes the influence of all that father and mother can say against the evil. In proportion to the religious quality of the man in other respects will be the evil influence of his example in this respect. And that bad influence tells on young fellows who are exposed to intemperance and to the bad society which the use of tobacco generally implies.

THE TOBACCO SUP helps the cause of self-indulgence against the cause of self-control, of alcohol against cold water, of worldliness against religion.

Don't be a TOBACCO SUP.

BEAUTIFULLY has Goethe portrayed this epoch of the season: "The year is dying away like the sound of bells; the wind passes over the stubble and finds nothing to move."

One Christmas Festival.

An Experiment.

BY M. V. M.

A TEACHERS' meeting and nearly every teacher belonging to the school present! Do you ask how such a state of things was brought about! Ah! the meeting was held at the close of the Sunday-school, and as the day was fine the teachers were out, with a few exceptions, and all remained, because the event of the year, the Christmas festival, was to be discussed.

The superintendent did not approve of transacting business on Sunday, nor did the teachers, (in theory,) but meetings had been called for two Friday nights in succession, and a quorum had not been obtained; so in despair the superintendent adopted this measure.

The object of the meeting was stated and the good man said,

"Now, brethren and sisters, what will you do for Christmas?"

"Give the school the usual cakes, and candies, and oranges, and toys, I suppose," spoke one.

"And have the usual singing and speaking," said another.

"And pay the usual bills," added a third.

"About how large are the usual bills?" asked one who had not been long among us.

"In the neighborhood of a hundred dollars," was answered.

"Let us try something unusual this year," said the new-comer.

"Glad to listen to suggestions," said the superintendent, politely.

But we were startled to hear this innovator propose that the school be asked to rise up and give, instead of sitting down to be given to! It was plain that he didn't know our particular and peculiar school!

Quite a long discussion followed. It was decided at last that the usual gifts to the infant school should be made, and the main school should decide what to do with the money heretofore spent in candy, cakes, and oranges, a sum amounting to about fifty dollars. And more than this, the privilege of giving, aside from giving up their customary treat, was to be placed before the school.

There were fault-finders, of course, when this plan was made known, but when the school was asked what it would do with the fifty dollars it did not take long to decide! Children do not need to be urged to give! Shining faces and hands lifted high testified to their willingness, aye, to their gladness in the matter, and the fault-finders in every case were found among the grown people.

"We shall see. Children will go to the other schools where they can get something. Not that they care so much for what they get, but they like to feel that their teachers and superintendent care for them."

But the Christmas festival was a delightful one, even that first year. The little ones had their treat;

the main school gave its treat—fifty dollars—to a local and deserving charity, and on Christmas eve big and little united in bringing gifts for the poor. The altar was piled up with packages, and the dear infants caught the spirit, and came bringing their little offerings, their bright faces brighter than ever.

And the school didn't lose in numbers; not at all. But when Christmas came around again the children asked to have another "Give-away," and last year the infants would no longer be kept out of their rights, but they, too, must give much and receive little!

Did they receive little? Never have they received so much! The love and good-will and Christmas spirit that flowed into their little hearts was worth more than all the candies and toys in Christendom, and to-day we much doubt if that Sunday-school could be induced to go back to the "old plan." The experiment, undertaken with much hesitation, has proved a great success, and while the children are being taught the blessed lesson, "by love serve one another," many of the Lord's poor are being cheered and comforted and helped over thorny places.

Perhaps some school that has never tried the experiment will try it this year for the first. "Freely ye have received, freely give."

Our Affliction.

SHE is, may be, a well-meaning, a good woman, but she puzzles the pastor and worries the class-leader, and dislocates the Church generally. Her name may be on the Church register, she may have a class in the Sunday-school, and when the anxious seats are crowded you may hear her bewailing her sins. She is a lamb in revival-time, mild and pacific as a zephyr. But at other times—may the next congregation please relieve us of our female hornet! If she would only bridle that tongue! Why should she be allowed to carry a privileged tongue, to wag its flame here and wag its flame there, kindling a bonfire under the pastor, starting a conflagration among the young people, while the older people are worrying lest their turn may come next?

There is a good deal of strength as well as heat in that tongue. It is a pry as well as a torch. Let her spend one day in going through the congregation, and what was a well-ordered household in the morning, by night will be so set "at sixes and sevens" that a month's preaching will not straighten out matters. Look out when she thinks it is her mission to "speak her mind," when she summons conscience to approve her extravagance of speech, conscience that piles fuel on the flames it ought to smother and fastens many a poor victim to the martyr's stake.

Let us not make a mistake: Our hornet is not necessarily feminine. What of Brother So-and-so and Brother Thus-and-thus? Is feminine gossip the most harmful? Take a store where a "corner club" of ten old male gossips may meet nightly,

and they will leave far in the rear any sewing-circle within fifty miles.

Now, if one be a Christian professedly, how can the soul make guest-room for such a spirit? O man, woman, take that tongue to Jesus! Baptize it—let there be a full immersion—in the running stream of Calvary. Consecrate all speech at the foot of the cross. If that tongue will not obey, pluck it out, and be master, mistress, be conqueror in thy dumbness. R.

Religious Novels, as Tested by Experience.

BY MRS. V. C. PHOEBUS.

IN the JOURNAL for August, 1884, after suggesting that we were spending too much time in reading religious novels, I proposed that we should test the question of their advantages or disadvantages, by ascertaining their power to help or hinder the religious growth of the soul, as shown by actual experience. This was a large experience meeting, to which each pastor, superintendent, and Sunday-school teacher was invited; but since, if there should be any thing like a general response, no journal could print the answers, I promised that if each would send me a statement of the one book—outside the Bible—which he had found most helpful to himself, giving also a list of others, novels or otherwise, which had contributed to his spiritual growth, I would furnish for the JOURNAL a digest of the responses.

The answers received by me up to this date (September 29) have been but seven. I do not attribute this altogether to lack of interest in the subject, but to two other causes. First, supposing that all letters upon the subject would be sent to the care of the editor of the SUNDAY-SCHOOL JOURNAL, I gave no address. That this was an embarrassment to some, and may have deterred others from writing, I judge from the circuitous route which some of the letters had pursued before reaching me. Second, the summer months bring such a lull to the Sunday-school work of most of our large cities that it is quite likely that a number of those who would have replied never saw the August number of the JOURNAL.

So much for the number of letters received; now for the testimony contained in them. Contrary to my expectations, all but one speak of some fictitious work as having been most influential in influencing their spiritual growth. This one, while attributing much to the power of religious novels, gives the highest praise in a review of his life-influences to Young's "Night Thoughts."

Moody's sermons is the only other work—not a fiction—which is mentioned with grateful reference in this series of letters.

All but one refer to George M'Donald's writings as having been specially helpful; one stating that "'Warlock o' Glenwarlock' helped me most;" another that "'Malcolm,'" by the same author, "has been largely instrumental in delivering me from

the fear of death"—a work not yet completed, according to her assertion.

Next to M'Donald's writings, the work most frequently mentioned with praise is Mrs. Prentiss's "Stepping Heavenward." "Pansy's" writings, "Schonberg-Cotta," etc., follow after these.

One superintendent writes: "For years I have said to our young, as well as old, that their time could be better spent, and their souls more surely quickened, by reading devotional books purely, and but little of these in comparison with the Bible; yet now I remember that as a 'babe in Christ,' before I was able to stand heavier food, this light food strengthened me, and I did 'grow thereby.'"

The names of the books which thus "wonderfully inspired" him he has forgotten, but not the stories themselves. "One story by Daniel Wise," read over twenty years ago, says the same writer, "has influenced all my subsequent life." "Two stories—one of early Methodism in Virginia and its self-sacrificing heroism; the other, a story of the life of a Christian girl in London—read nearly thirty years ago, have never lost their hold, but have helped to keep me from loving the world."

One lady writes: "I have many times wondered how I should spend my Sabbaths. After attending the various religious services, I find much of the day left at my disposal; a book best answers my wants. There are religious works that would only set me nodding should I attempt to read them. They neither seem to answer my wants nor touch my feelings. I want what will edify and entertain. M'Donald meets the requirement." [Then follows a list of his works that have specially pleased her.] "I wish you would write me your opinion of the books I have named."

Now, aside from the fact that I have no time for private correspondence other than that in which I am already engaged, I must answer her, by the assurance that in this question, I fear I may be largely influenced by a prejudice against religious novels, (formed many years ago,) because those I read seemed, in a large measure, untrue pictures of life, and where this was not the case the religion seemed to me to be used something as we "sugar-coat" pills, a device to make a novel acceptable to the religious.

Let me ask her and other admirers of M'Donald's writings if his other works are fully as acceptable as his novels? I do not allude to his "Unspoken Sermons," for this book is largely imbued with doctrines which our Church teaches to be false interpretations of Scripture, but such a work as "The Miracles of our Lord." This book seems to me to be quite as full of M'Donald's peculiarly happy views of death as a conquered enemy, and of his poetical interpretations of nature, as even "Glenwarlock," which is so often spoken of as his best; but in this case there is no plot to keep one in suspense. We miss the murderer, whose life is haunted by visions of the dreadful deed his hands have wrought; we miss the happy working out of the mystery, by which invaluable diamonds are sud-

denly found to be hidden away in an old house, whose impoverished owner must soon have parted with it but for their timely discovery. I may be mistaken in supposing these events to be a pungent addition to the sauce which would be tasteless and utterly insipid without them. Such a work as this on the miracles seems to me a good test. It has all the valuable qualities possessed by the others, and if it fails to keep one from nodding, surely one may well suspect that his interest has, unknown to himself, been largely dependent upon a very exciting plot.

At Rest.

[*The Christian Union* prints the following extract from a private letter written by Mr. Robert Burdette, describing the death of his much-loved invalid wife:]

The gray light of early morning was creeping in through the open windows, and on her patient face, glorified by suffering, was shining another, fairer light, that I know was streaming from celestial portals opening for her. She smiled sweetly as I crossed the room and stopped to kiss her, and said, "Rob, dear, it is

" 'The chill before the dawning
Between the night and morning.' "

It was the hour at which she had expressed a wish that she might pass away, and I knew that she referred to a favorite verse of a poem that she loved. I said:

"Yes, dear, I think the sun will come very soon now."

Her face grew radiant as she smiled again and said:

"Yes, he will come for me this morning."

Dora was quickly at her side, and we knew there were watchers whom we could not see standing in the room. She who was so nearly past all suffering was solicitous only for our comfort, and in quiet, loving tones gave me some little instructions: "You must keep well," she said; "for Robbie's sake you must keep well and strong."

The nurse entered the room, but Carrie could take neither nourishment nor medicine. "I want nothing," she said. Her breathing became more laborious. The doctor arrived, but she could not swallow the medicine, and he held her hand, bade her good-bye, and went away, promising to come in again during the morning. About six o'clock Robbie came into the room to kiss his "little mamma," and stood close by her side.

There was no fear, no dread, in all the scene. She could speak only in short, broken sentences. As I repeated the beautiful promises to her, how her face kindled, as she smiled on us, turning her dear face from one to the other! Even as she entered the river, she said, "The sun is shining on it." She did not shrink. The waters were not so cold or so bitter. She had no fear, for she relied on the strong right arm of the Righteous.

Moved by a sudden impulse, about half an hour before she passed away, Robbie rushed to her side, threw his arms about her, and, holding her close, kissed her. She kissed her boy and tenderly said:

"God bless my baby."

It was her last blessing on earth. "Lord," she said, in broken accents, checked by her troubled breathing, "into thy hands I commend my spirit." Still she looked at us, smiling, until a few minutes before the end. She asked for a drink of orangeade, but could not swallow. "Even so," she whispered, "come quickly, Lord Jesus." Her head fell back in my arms. Like a flash of sunlight the "bright, white light" swept across her face, carrying away every line and mark of pain, every stain and cloud of disease; her face turned upward, and her eyes grew strangely radiant. "Mother!" she called, joyously, as a tired child springing into a mother's arm; "mother! mother!" and she was folded in the arms of the angel who passed away when she was a child. Her face was white as starlight, her radiant eyes were not dimmed when we closed them, and for the first time in many years she slept without pain.

Velvet mosses cover the little mound where she sleeps, and graceful ferns fringe it around. She rests in the beautiful church-yard of quaint, old-fashioned Lower Merion Church. It is her own wish, made nearly or quite a year ago.

I think the angels must have been glad to see her come. So many of them had ministered unto her, and strengthened her in her pilgrimage of suffering, that I know they rejoiced when she came to be with them. There was never so brave, so patient a life among men; there could be no life braver even among women.

Systems—Principles.

AVOID adopting any systems of education; that which suits another may not suit you. Look beyond the system and discover its underlying principle. Take that, if it appeals to you as truth, and work out your own system upon it. A deep study of the Kindergarten system must reveal the fact that its chief principle consists in furnishing the child with agreeable and frequently varied occupation. A study of Jacob Abbott's success as a teacher will show you that his main reliance lay in understanding and winning the sympathy of the child. A similar inquiry into Dr. Arnold's will show his careful study of the influence of one pupil upon another, his full conviction that, without actual prying, a teacher must study the mutual influence of character upon character. P

Still Holding Out.

RED Letters and Centenary Programmes may still be had *free* by writing and sending postage to the Educational Secretary, 805 Broadway, New York. See article in our September number.

False Economy.

BY MARY F. LATHROP.

You "do not believe in making the Sunday-school room so fine?" "This giving of rewards is all nonsense; paying the children to come, indeed!" "They never did it when you were young, and the children came without all this waste of money that ought to be given to the poor."

No, Jeremiah, they did not do so when you were young. They had not as much light as we have on the Sunday-school question, else they would have made their rooms equally attractive. Besides, Jeremiah, the times have changed since then; the devil holds out more fascinating allurements now. The gilded bar-rooms of to-day bear about the same relation to the tavern of your day as our pleasant, well-furnished Sunday-school room does to the rough walls and wooden benches of your youth. Satan tries to entice our young people by splendid club rooms and billiard parlors, and we are defeating him with church parlors and lyceums and reading unions, thank God!

Yes, the times have changed, Jeremiah, and you had better change, or by and by you will awaken to find that while you slept the army of the Lord has moved far onward in its homeward march. We have splendid material in our young army, and plenty of it. There is a company of young soldiers you might train if you would only make up your mind to fight with the weapons of to-day. Put up your battering ram and your cumbersome shield, and buy a sword. Cut yourself loose from the old narrow ideas and false notions of economy. Set it down for a fact that money spent in making the Sunday-school attractive is a direct defiance to Satan, and a sure method of winning souls for Christ. Put out your own diminutive candle, Jeremiah, and you will see the Gospel light shining in glory from some brightly-illuminated, well-furnished, aggressive Sunday-school. Follow the light, get your soul warmed and fed, and then put your hand in your pocket; give, and go to work. The Lord wants you and your work and your money, and when you stop grumbling and obey his call you will be amazed to find how happy you are.

How a Child's Faith may be Shattered.

A LITTLE girl, many years younger than any of her brothers and sisters, was the pet of the entire household. The older children had never been allowed to believe in the ordinary tales of Santa Claus, etc., but now they pleaded that this little one should hear the childish legend, and not be undeceived. The mother acquiesced. The child was little more than three years old when she was eagerly summoned "to see all the pretty things old Kriss has brought you." She looked around somewhat shyly, was shown pictures of the old fellow preparing to descend the chimney, heard rhymes about him, etc., and finally gathered up her toys and rejoiced in

them. At midnight she roused with a strange fear of the old fellow who had come down the chimney. All attempts to quiet her were vain, till finally the mother said, "My dear, there is no old Kriss; it is only a tale told to please the children." Finally this explanation was accepted. Several days after, when the mother and her little one had been talking of heaven, the child looked up and said, "But there is no heaven and no angels; you only tell it to please the children!" U.

Opening and Closing Services for Fourth Quarter of 1884.**OPENING SERVICE.****I. SILENCE.****II. RESPONSIVE SENTENCES.**

SUPT. God be merciful unto us, and bless us;
SCHOOL. And cause his face to shine upon us.
SUPT. That thy way may be known upon earth,
SCHOOL. Thy saving health among all nations.
SUPT. Let the people praise thee, O God;
SCHOOL. Let all the people praise thee.
SUPT. O let the nations be glad, and sing for joy;
SCHOOL. For thou shalt judge the people righteously,
and govern the nations upon earth.
SUPT. Let the people praise thee, O God;
SCHOOL. Let all the people praise thee.
SUPT. Then shall the earth yield her increase;
SCHOOL. And God, even our own God, shall bless us.
SUPT. God shall bless us;
SCHOOL. And all the ends of the earth shall fear him.

LESSON SERVICE.**I. CLASS STUDY OF THE LESSON.****II. SINGING LESSON HYMN.****III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.****IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.****V. THE SUPPLEMENTAL LESSON.*****VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)****CLOSING SERVICE.****I. SINGING.****II. SENTENCE.**

SUPT. The LORD hear thee in the day of trouble;
SCHOOL. The name of the God of Jacob defend thee.
SUPT. Send thee help from the sanctuary,
SCHOOL. And strengthen thee out of Zion.
ALL. We will rejoice in thy salvation, and in the name of our God we will set up our banners.

III. DISMISSION.**THE APOSTLES' CREED.**

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried: the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM.

NOTES BY THE REV. J. L. HURLBUT, D.D.

B. C. 990.]

LESSON X. DRUNKENNESS.

[Dec. 7.]

Prov. 23. 29-35. [*Commit to memory verses 29-32.*]

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, *when it moveth itself aright*:

General Statement.

The greatest evil in our day and in our land is that of strong drink, which holds millions in its chains of slavery, and annually digs the graves of sixty thousand people. It costs the United States seven hundred million dollars every year, and the money is worse wasted than if thrown into the sea, for with it we buy poverty, and crime, and disease, and ruin. It does no good to any man, and does incalculable harm to millions. The word of God lifts its voice against this evil in the lesson before us, which reads as if written for our time, not for an age and a civilization long since passed away. There were drunkards reeling through the streets of Jerusalem in Solomon's day, as there are drunkards in

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

the gutters of New York and Chicago. And the warnings of the word strike home now as deeply as they ever did. With powerful pencil, and in bold lines, the wise man draws the picture of the drinking man in all his hideousness: with bleared eyes, slobbering tongue, reeling gait, heart full of lust, and hands ready for quarrel. He points us, too, to the only safeguard, *total abstinence*, urging us not to moderation, which is Satan's counsel, but to "look not on the wine," to avoid it, turn from it, and pass away. No man was ever made a drunkard by following the precepts of the Bible; and here we read both the warning of danger and the exhortation to the way of safety.

Explanatory and Practical Notes.

Verse 29. Who hath woe? Literally, "Who hath *O?*" an interjection expressing distress. This clause might be taken as a text for the entire lesson, which describes the woes of the drunkard of three thousand years ago, but as aptly of to-day, for drunkenness is the same in all ages. **Who hath sorrow?** The Hebrew word means first, *poverty*, then *misery*, both of which are results of intemperance. In our land there would be bread enough and to spare were it not for liquor. The witty Josh Billings has said, "Some folks smile at the folly of youth in dragging a sled up-hill for the fleeting pleasure of riding down on it; but that youth is a sage compared with the man who works hard all the week, and then drinks up his wages on Saturday night." **Who hath contentions?** "Quarrelsomeness in his cups," is the old saying; and every body knows that many a man is ready for a fight when drunken who is peaceable enough when sober. Nearly all the quarrels, brawls, and murders take place in liquor-shops and between drunken men. **Who hath babbling?** "When wine is in, wit is out." Listen to the incoherent drivell of an intoxicated man, and see how true to the life is Solomon's description. **Liquor muddles the brain and thickens the speech.** **Wounds without cause.** The patriot shows with pride the scars won in defense of his country; but the drunkard's bruises tell the story, not of glory, but of shame. **Redness of eyes.** The drunkard is easily recognized by his bloodshot eyes and purple face, which show the presence of disease as the result of drink.

30. They that tarry long at the wine. In the East it is not uncommon for a company of men to sit down beside a cask of liquor, and not leave it until all is consumed. There are in every community drunkards whose "sprees" are protracted through days and even weeks. **Go to seek.** The same word in the original is used of seeking after knowledge. Job 11. 7; Prov. 25. 2. As one seeks for truth, so another seeks for that which destroys him, body and soul. **Mixed wine.** Wine made more powerful by the mixture of spices. So the weaker leads to the stronger, the cider to wine, the wine to whisky, the whisky to brandy.

31. Look not thou. The wise man gives the best counsel how to escape the danger of drunkenness. It is not by using wine or beer in moderation, for moderate drinking never yet made a thorough sober man, and has made millions of drunkards; but by *total abstinence*, avoiding wine altogether. **When it is red.** The bright color of the wine gives it an attractive look,

and adds to its fascination and its danger. **Giveth its color.** Literally, "its eye," the bead on its surface. **Moveth itself.** When it glows and sparkles and foams in the glass.

32. At the last. In the beginning it fascinates, and at the end it stings. **Like a serpent.** Like a serpent in its brilliant color, its gliding motion, its deadly bite. The bite of the drink-serpent is in its misery, remorse, degradation of character, and despair. **Adder.** A stronger word, referring to a more poisonous variety of serpent, called in the margin the cockatrice. At first, pleasant young gentlemen, taking a social glass; at last, debauched old sots, seeking to satisfy a craving; at first, pleasure; at last, eternal ruin; this is the sting of the old serpent in the wine-cup.

33. Thine eyes shall behold strange women. "Strange women" is the Bible name for women who live to pander to sensual lust. Strong drink arouses all the animal passion in men, and causes them to look upon women, not with pure thoughts, but with evil desires. Drunkenness and unchastity are twin vices, and are generally found together. Some translate "strange sights," with perhaps a reference to the horrible dreams of *delirium tremens*. **Utter perverse things.** The heart dwells upon evil imaginations, and the tongue speaks wildly and incoherently in the drunk-en man. No drunkard's will is under his own control.

34. Lieth down in the midst of the sea. Perhaps a reference to the dizziness of head and sickness of stomach which so often follows drinking. A drunken man reels like one who tries to walk the deck of a ship in a storm, and is often as one sea-sick. **Lieth upon the top of a mast.** He who goes to sleep at the mast-head is in danger of being dashed to pieces on the deck or drowned in the sea. So drunkards will fall asleep on the railroad track, or on the wharf, or expose themselves to danger of death in many ways.

35. They have stricken me. The intoxicated man is represented as talking to himself, bruised and beaten, yet in a state of semi-unconsciousness, not feeling the blows. **When shall I awake?** Better, omitting the interrogation, "When I shall awake." **I will seek it yet again.** This is the worst of all the dangers of strong drink. It fastens around a man the chain of habit and of appetite, so that, knowing all its evil, he still determines to follow it.

HOME READINGS.

- M.* Drunkenness. Prov. 23. 29-35.
Tu. The sin of Noah. Gen. 9. 18-29.
W. The drunkard's reward. Prov. 23. 15-28.
Th. Drunkards threatened. Isa. 28. 1-5.
F. The unfaithful servant. Luke 12. 41-48.
S. The evil of drunkenness. Rom. 13. 8-14.
S. The unrighteous withheld. 1 Cor. 6. 1-11.

GOLDEN TEXT.

Be not among wine-bibbers. Prov. 23. 20.

LESSON HYMN. S. M.

Hymnal, No. 890.

Mourn for the ruined soul—
 Eternal life and light
 Lost by the fiery, maddening bowl,
 And turned to hopeless night.
 Mourn for the lost,—but call,
 Call to the strong, the free;
 Rouse them to shun that dreadful fall,
 And to the refuge flee.
 Mourn for the lost,—but pray,
 Pray to our God above,
 To break the fell destroyer's sway,
 And show his saving love.

TIME.—B. C. 990.

DOCTRINAL SUGGESTION—The results of sin.

Monthly Missionary Meeting.—Topics: 1. The Church's responsibility for the world's salvation. Acts 13. 47. 2. Missions in Northern China.

QUESTIONS FOR SENIOR STUDENTS.

- Woe**, v. 29, 30.
 What is here shown as bringing woe?
 Does this evil cause greater or less woe now than in ancient times?
 What is meant by "mixed wine?"
 What six evils of wine are named in verse 29?
 Show how each of these evils results from strong drink now.
 What is the best way to avoid these evils?
 What is the warning of the GOLDEN TEXT?
- Warning**, v. 31-35.
 What is the warning of the wise man?
 Why is this warning needed?
 Why is the sting of strong drink compared to that of a serpent?
 What evil results of intemperance are named in verse 33?
 What effect of strong drink is noted in verse 34?
 How is the power of habit shown in verse 35?
 What is Paul's advice in Eph. 5. 18?
 What should be our principle with regard to strong drink?

Practical Teachings.

What are here shown—

- As the dangers of strong drink?
- As the safety from strong drink?
- As the evidence of the power of habit?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Woe**, v. 29, 30.
 What six marks of wrong-doing are given?
 Who have these marks?
 What is the cause of them?
 What does Solomon say elsewhere of wine? Prov. 20. 1.
 What warning against it is given by Paul? Eph. 5. 18.
 What drinks are included in this warning?
 What is the final woe of the drunkard? 1 Cor. 6. 10.
- Warning**, v. 31-35.
 What warning is given against yielding to temptation?
 What temptation has wine to the eye?
 To what other sin of the eye may it lead?
 What does Jesus call the eye? Luke 11. 34.
 What is better than indulgence of the eye in evil? Matt. 18. 9.
 What is the result of indulgence in wine?
 What is the end of all wrong-doing? Rom. 6. 21.
 How does Solomon describe the drunkard?

What is the only safe rule with all intoxicating drinks? Col. 2. 21.
 What reason does Paul urge for total abstinence? Rom. 14. 21.

What safeguard may we all have? Prov. 14. 26, 27.

Teachings of the Lesson.

Where in this lesson are we taught—

- That intemperance brings a curse with it?
- That temptation is the door to ruin?
- That the end of the drunkard is folly and shame?

QUESTIONS FOR YOUNGER SCHOLARS.

What is sure to bring us sorrow and trouble? Wine, or strong drink of any kind.

What is strong drink? A deceitful enemy.
 Of what is it the cause between friends? Of quarrelling and contentions.

To what will quarrelling lead? To blows and wounds.

What command is given us in the Bible? [Repeat GOLDEN TEXT.]

What warning? "Look not upon the wine when it is red."

Why are we so warned? A look might tempt us to drink.

What is often the result of one drink? A drunkard's life of sin and trouble.

What is the end of a drunkard's life? A shameful death.

Of what does strong drink rob us? Of our strength and reason.

What does it make of us? Babblers and fools.

Of what should we be afraid? Of its power.

What is the constant thought of the drunkard? "I will seek it again."

Who is able to deliver us from the temptation of wine and strong drink? Christ, our Lord and Saviour.

Who only can break the bonds of the drunkard? Jesus.

Words with Little People.

Strong drink has power to destroy both body and soul. Do not taste it; one taste may make you a drunkard. Do not handle it; or you may be led to drink it. Do not look upon it; that is the only way to escape temptation.

"Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise."

THE LESSON CATECHISM.

[For the entire school.]

- Who hath woe, sorrow, and contentions? "They that tarry long at the wine."
- Against what are we cautioned? Looking upon wine to drink it.
- What does wine do in the end? "Biteth like a serpent."
- What shall we do when we are filled with wine? "Utter perverse things."
- What is the natural result of once drinking? A desire to drink again.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Woes in the Wine-cup.

I. POVERTY.

Who hath sorrow? [poverty.] v. 29.

"The drunkard....shall come to poverty." Prov. 23. 21.

II. QUARRELS.

Who hath contentions? v. 29.

"Live peaceably with all men." Rom. 12. 18.

III. FOOLISH SPEECH.

Who hath babbling? v. 29.

"Swift to hear, slow to speak." James 1. 19.

IV. WOUNDS.

Who hath wounds without cause? v. 29.

"Wound for wound, stripe for stripe." Exod. 21. 25.

V. DISEASE.

Who hath redness of eyes? v. 29.

"For this cause....sickly." 1 Cor. 11. 30.

VI. REMORSE.

At the last it biteth. v. 32.

"Fear cometh as desolation." Prov. 1. 27.

VII. SENSUAL LUSTS.

Eyes shall behold strange women. v. 33.

"Drunkenness chambering wantonness."
Rom. 13. 13.

VIII. INSENSIBILITY.

Beaten me....felt it not. v. 35.

"Hardness and impenitent heart." Rom. 2. 5

IX. APPETITE.

I will seek it yet again. v. 35.

"Dog is turned....own vomit." 2 Pet. 2. 22.

ADDITIONAL PRACTICAL LESSONS.

Thoughts on Intemperance.

1. The depraved heart is the same in all ages, and drunkards now are like drunkards of ancient time. v. 29.

2. The use of liquor brings men into misery of every kind, into poverty, and injury, and disease. v. 29.

3. Those who begin by tasting are in danger of tarrying long at the wine. v. 30.

4. There is a vast difference between the glow of the first glass and the final agony of the serpent's tooth. v. 31, 32.

5. The greatest danger in strong drink is its tendency to create an appetite which overmasters the will. v. 35.

6. The only safeguard against the habit of drinking is total abstinence. v. 31.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHEN a soldier returns from the wars, we are not surprised if he bears upon him the marks of wounds received in the struggle. I shall not forget what was to be witnessed any day in the pleasure gardens at Weisbaden, in the summer of 1871. Numbers of German officers were there, enjoying the shade of the trees, and listening to the music, but any moment you might notice one limping, another on crutches, another leaning heavily on the arm of a friend; quite a large proportion of them bearing the marks of what they had passed through in the campaign of the previous year. Among the crowd I observed a lady in an invalid chair, who was pointed out to me as one who had received injuries while nursing the wounded. There was a reason for all this, and those who had risked their lives for their country did not grudge the wounds received on its behalf. But had such a sight followed on many years of peace it would have been truly strange.

In the passage for to-day we are told of "wounds without cause," when there has been nothing to fight for, nothing to protect, nothing to win.

Now such wounds are found throughout the length and breadth of England, and in many parts, no doubt, of America also, to say nothing of other

countries. And when search is made to see whence they arose, we find, as in Solomon's time, a deceitful foe that "biteth like a serpent, and stingeth like an adder." And the danger is so real, and so widely diffused, that no teacher should neglect to warn her scholars against it.

Give them a glimpse of the wounds. Here is a man starving in a wretched garret. He is a well educated man, and was once moving in good society. Has he been robbed or cheated? Has he met with unexpected reverses? No. Yet money, position, reputation, employment, friends, are all gone, and he is brought to the lowest state of misery. Is he not wounded "without cause?"

Here is a woman, young, beautiful, amiable, in comfortable circumstances, the wife of a man to whom she is fondly attached, and who loves her also. She ought to be bright and happy. Yet her face is sad, her cheek is pale, her heart is weary with continual sorrow and care. She is wounded "without cause."

Here are little children left at home alone, ragged and hungry. Yet they are not motherless, and their mother is able to work and earn a living. They are wounded "without cause."

Here is a man talking absurdly, and making a fool of himself, yet he is no idiot, but a man of good abilities; here are two women quarrelling and speaking ill of one another; here are men and women with unsteady walk, trembling hands, unable to see straight before them—all wounded "without cause."

All round about us there is woe, sorrow, contention, babbling, redness (or dimness) of eyes—all "wounds without cause."

Now let them look at the foe by whom these wounds have been inflicted. Is it some monster? No; a simple thing, a harmless-looking thing, a pleasant-looking thing—just the wine that sparkles in the glass and tempts the thirsty and the weary. But wine is spoken of as one of the gifts of God. Gen. 49. 11; Psa. 104. 15; Hos. 2. 8; Joel 3. 18; Amos 9. 13; Zech. 9. 17. It cannot then be evil in itself. And we are not told that it wounds all who touch it.

It hurts those who "tarry long" over it. Some take a glass or two and then stop. Others are carried on little by little, hardly knowing how until this simple-looking thing has got the mastery over them, and has begun to rob them of their self-control, dignity, and health.

It hurts those who go to "seek" it; those over whom it has acquired such a hold that they cannot get on without it, that it is the one constant object of desire.

The teacher will enforce the application of the subject according to his own convictions. We are not bidden by Scripture to be abstainers, and were the "wounds" of which we have spoken less terrible, it would only be necessary to give the warning against excess. But the wounded are of all ranks, all ages and conditions, women and children as well as men; even children of God have suffered

from the "bite" and "sting" of this small but potent thing.

It is not only the giddy and light-minded who have gone through the experience described in verses 84, 85; the insensibility and utter callousness toward all surroundings; but respectable Christian women and earnest Christian men! Solomon bids us "look not on the wine," etc., that is to say, be not enchanted by it, be not taken captive. Surely, in view of the terrible "wounds without cause" that are so thick around us, the teacher may add his earnest advice to "touch not" this thing which has been transformed by abuse from a blessing into one of the most terrible curses of modern days.

But if he even go so far, the lesson will be incomplete if he go no farther. The "wounded" round about us must not be forgotten. Is there any healing for them? Yes, there is a Physician who can undertake even their case. Christ is able to cure even these "wounds without cause." And what is our part? To pity them, to pray for them, to help them as far as we can—all may help by example.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

This is a lesson which suggests its own plan of teaching. Let the teacher take it up clause by clause, illustrating its statements by facts which are known to all. The Analytical and Biblical Outline states the evils of intemperance, or "Woes in the Wine-cup." Let these be shown by the teacher.... A good plan would be to draw on blackboard or slate the picture of a wine-glass, with a serpent coiling around it. Write between the folds of the serpent the nine *woes* given in the Analytical and Biblical Outline, and show their application to drunkards of to-day.... The safeguard against intemperance, as stated in verse 31, should be impressed upon the scholars, "Look not thou," etc. Show that the only way of safety is total abstinence.... **ILLUSTRATION.** A man said, "I am worth seventy-five thousand dollars, and I will give half of it to any one who will help me to get past that tavern without going in." A good way to help him safely past would be to shut up the bar.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: [Numbers marked with a star refer to poetical volumes, others to prose.] Ver. 29: *2002, 8181, 11540. Ver. 30: *932, 3328. Ver. 31: 1656, *2993, 6039. Ver. 32: 6329, 9953. Ver. 33: 5311, 10362. Ver. 34: 8176. Ver. 35: 12155.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Alcohol an Enemy.* To be taught: 1.) That the Bible warning against strong drink; 2.) Why it warns against it; 3.) How we may escape the evil of intemperance.

1. Teach that Solomon was a very wise man; that when he wrote this he had lived many years, and had seen what trouble strong drink caused. Does one need to live many years now to see the evil of strong drink? Let children tell some instances of what it does. Ask who has seen a drunken man? Here are six questions. Let children answer them, putting them in language

easily understood, as "Who hath contentions?" "Who is quarrelsome?" "Who hath bubbling?" "Who talks foolishly?" etc. Tell that in many places the Bible warns against drunkenness. Read 1 Cor. 6: 10; Isa. 28: 1, 3; Prov. 23: 21, and others.

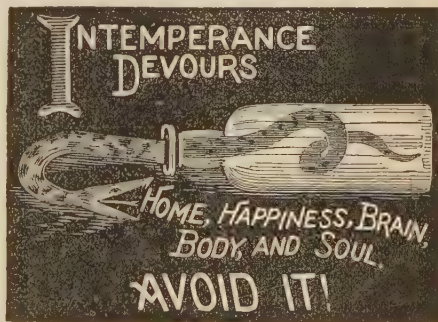


2. Tell story of a boy who was running toward a steep bank. The boy did not see it, but his father did, and he ran calling him to come back. God is our Father, and he sends these warning cries in his book that we may hear him and be saved. Teach why there is danger in drinking wine. Wine is grape-juice, you say; can that hurt me? Tell that it is not the grape-juice that harms, but the alcohol in the decayed juice. A cup of milk cannot hurt you, but if some one dropped poison into the milk, then it might cause death. If children do not know, tell simply how alcohol is formed, and give instances to prove that it is a poison. Burn a little alcohol in a spoon before the children and tell that it is the poison you are burning, that part of the wine which biteth like a serpent. Teach that it is the alcohol in all kinds of strong drink which does the harm, and that when it gets into apple-juice it is just as bad as it is in whisky.

3. Make several steps on the board. Print on the lowest "Disobedience;" on the next, "Swearing;" on the next, "Smoking;" on the next, "Drinking;" and talk about the beginnings of evil, showing that the only way to avoid evil is to keep away from it. When can children best fight alcohol? When they are little, by letting it alone. King Alcohol, as many call him, would soon tie if let alone. Boys and girls who will follow King Jesus are the best soldiers in fighting King Alcohol.

Blackboard.

BY J. B. PHIPPS, ESQ.



Intemperance is an insatiate monster whose appetite is not only never satisfied, but grows with years. Relate to the school instances of homes that it has broken up and devoured, of happiness gone, of men whose health is shattered, and whose brains have been stolen away. There is only one way to get rid of this monster. *Keep away from it! Do not feed it! Do not temporize with it! Have nothing to do with it in any way.*

BLACKBOARD SUGGESTIONS. Three steps to ruin: 1. Touch. 2. Taste. 3. Hand.... Another: Draw a line. Call it the way of temptation. Over it write Bad Company. At the beginning of the line write Tasting, at the end write Drunkenness.

Lesson Word-Pictures.

Free exhibition of a cobra, in a glass open-mouthed, a drinking-glass ! It is filled, and up out of its sparkling surface the cobra boldly thrusts its hooded head, fastens its glittering eyes, dreadful with the fascination of death, upon the holder of the glass. It beckons him to drink, and as he drinks it expands its hood, darts forward its hideous fangs, and stings him ! This species of cobra does not give the exhibitor and drinker a fatal blow at first, and yet ever benumbingly and slyly increases the charge of poison from day to day. To see a snake-show carefully walled up in a box, men will readily pay money, but here is an exhibition paraded in our streets, free to all observers, and men, boys, even women and girls, are the exhibitors. You can see the snake bite a hundred times a day if you will go into some quarters. Yes, a free exhibition of the poison-power of that snake, alcohol ! No snake-charmers will suffer their slimy pets to thrust their poison fangs into them again and again, but these exhibitors, the dram-drinkers, consent again and again to be stung, and all without charge. You can actually see, and examine in detail the benumbing power of the cobra-poison. You can see the drinker stagger as one "that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Sense and conscience are both benumbed, and he may break out into a maudlin "babbling," be aroused to "contentions," and to

receive "wounds without cause." At last, he may fall into the gutter to lie unconsciously in its ooze and filth. While he lies there, go into his shop, his store, his office, and see how alcohol has paralyzed there the hand with its cunning, the foot with its swiftness, the tongue with its eloquence, the brain with its power to create. Go into his home, and see how the cobra has thrust its fangs into the hopes and happiness centering there. If you could go into his heart, you would see how manhood and rectitude have been pierced and poisoned to their center. But he stirs in his slumbers ! He rubs his eyes. He confusedly cries, "I will seek it yet again ! " He rises again to lift the glass out of which the cobra flashes its dreadful eyes and menaces with its fangs ! Why does he not strike the glass down ? Why continue in a service that pays no wages, that does not give even a slave's food and clothes, its only return the existence of a brute and the character of a demon ? See ! There are chains between that glass and the holder, the snake and its exhibitor, chains every link of which has been heated in the hot fires of Appetite and forged on the hard anvil of Habit. He drinks again, laughing perhaps, but it is the laugh of despair. He is stung again, is struck harder, deeper. And look ! He falls to writhe in delirium. The serpent has entered his brain, crawls and hisses through all his thoughts, haunts and pursues him with its devilish eyes, till death lets the curtain drop and the "exhibition" is over.

B. C. 980.]

LESSON XI. VANITY OF WORLDLY PLEASURE.

[Dec. 14.

Ecc. 2. 1-13. [Commit to memory verses 10, 11.]



1 I said in mine heart, Go to now, I will prove thee with mirth : therefore enjoy pleasure : and, behold, this also is vanity.

2 I said of laughter. It is mad ; and of mirth, What doeth it ?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was

that good for the sons of men which they should do under the heaven all the days of their life.

4 I made me great works ; I builded me houses ; I planted me vineyards ;

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits ;

6 I made me pools of water, to water therewith the wood that bringeth forth trees ;

7 I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and

small cattle above all that were in Je-ru'-sa-lem before me ;

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces ; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Je-ru'-sa-lem : also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy ; for my heart rejoiced in all my labor : and this was my portion of all my labor.

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do : and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly : for what can the man do that cometh after the king ? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

General Statement.

The Book of Ecclesiastes holds a singular position in the canon of Scripture. It takes its stand not in heaven but on the earth, and leads through various paths, only to show their uselessness ; and directs to God, by proving the vanity of earth. The lesson of the week is found, not in its opening, but its closing sentences, which point to the service of God as the only worthy object of life. It may have been written by the one, and the only one among the sacred writers, who had the fullest experience of life in all its phases, a wise philosopher, a great king, and a man of pleasure. Either it was penned by Solomon himself, as its language intimates, or by some later writer enabled by divine power to enter into the experience of Solomon, and of the two alternatives the former seems most reasonable. It is the search of a soul after the highest

good, passing through fields of pleasure, of sin, of learning, testing every experience which promises enjoyment, and finding in all earthly things the same inability to meet the wants of the soul, until the seeker reaches the conclusion that in the fear of God, and the keeping of his law, are found the highest aims of man. It is an experience like that of the physician who tests poisons on himself that he may warn others against them, an experience from which Solomon himself came forth defiled and blighted, and therefore a story which is told as a beacon to warn, and not a buoy to guide. The young man of to-day may not plead Solomon's conduct as an excuse for his own delvings in the dark pool of worldly pleasure, but rather may learn to avoid the errors of which the wise man tells as his own bitter experience.

Explanatory and Practical Notes.

Verse 1. I said in mine heart. This verse and the one following form a heading to the section, and state in brief what is given at length in the succeeding verses, the failure of Solomon's attempt to find satisfaction in worldly pleasure. In mine heart should be to my heart. Go to. An ejaculation like our "Come,

now." Prove thee with mirth. He had already tested the search for knowledge, and found it "vanity ; " now he undertakes a search for pleasure. Yet we are to remember, first, that it was not for sensual gratification, but for the gaining of wisdom ; and, secondly, that he kept in view the facts of death and eternity, two

realities overlooked by most pleasure-seekers. **This also is vanity.** This word means *breath*, and is the name Abel, in Gen. 4. 2. It denotes that which passes away quickly, leaves no result, and fails to satisfy the heart of man. He means here, not that enjoyment is evil or wrong, but that it falls when made the chief end of existence. (1) *Those have the most pleasure who seek it the least.*

2. I said of laughter. This he said, not at the beginning, but at the end of his experience. **It is mad.** The merriment of the mere pleasure-seeker is like the laughter of the insane, for it is hollow, and strives to hide realities. (2) *Look at the faces of men who seek pleasure in wickedness—do they appear happy? Mirth, what doeth it? Mere merriment passes away and leaves no lasting benefit.* (3) *The only real pleasure is that enjoyed by the children of God.*

3. To give myself unto wine. Some claimed to find pleasure in wine, and Solomon made the dangerous experiment, not as a drunkard, but as an investigator for the benefit of others. If the young man of to-day were wise he would accept Solomon's conclusions without taking the risk of seeking Solomon's experience. **Yet acquainting mine heart.** Not plunging headlong into drunkenness, but seeking to try the effects of wine in a thoughtful way, and for the purpose of learning whether contentment could be gained through gratification of appetite. **See what was good.** Solomon went into the forbidden realm of worldly pleasure, to see whether it contained any good. His quest was in vain; yet he suffered in his own character as the result. (4) *It is dangerous to make experiments in sin.*

4. I made me great works. Solomon was a great builder of palaces, store-cities, and fortifications, besides the temple. **Houses.** Two palaces of Solomon are mentioned, one near the temple, another, a summer residence on Mount Lebanon. **Vineyards.** His vineyards at Baal-hamon and at Engedi are named in his Song.

5, 6. Made me gardens and orchards. The word for orchards is "paradises;" that is, parks or pleasure-grounds. **Pools of water.** The storage of water for irrigation during the dry season is necessary in the East. Pools or reservoirs may be seen on many hill-sides; and three near Bethlehem are still called "Pools of Solomon." **The wood that bringeth forth trees.** Rather, "the wood blooming with trees."

7. I got. Rather, "I bought," purchased slaves being referred to in this clause, and those born to such condition in the next. **Servants and maidens.** Slaves are meant, but slavery in the Hebrew commonwealth was mild, and the master's control was not absolute. A slave maimed by his master could claim freedom; all slaves were to be taught in the law; and a female slave could be the wife of her master or her master's son, and then became free. **Great and small cattle.** Oxen and sheep.

8. I gathered me also silver and gold. Solomon was the richest of the Israelite kings. His wealth came partly from tribute on conquered provinces and taxes on his dominion, and partly from commerce by land and sea, as the trade of the East passed through Palestine. His income from trade alone was over fifteen million dollars, when money would buy twenty times as much as now. **Peculiar treasure of kings.** That is, all the treasures and curiosities which kings can gather from their provinces. **Men singers and women singers.** Bands of choral singers, not for the temple service, but for display and pleasure. **Delights of the sons of men.** A reference to the sensual pleasures described in 1 Kings 11. 3, which constituted Solomon's great sin.

As musical instruments. Some commentators say this should be translated "a wife and wives," or "a queen and concubines," referring to Solomon's harem. Others, that it points to the songs of revelry at the royal banquets. It is evident that Solomon sought for pleasure in every possible field, and is here giving his experience of its vanity, not as an example, but as a warning.

9. So I was great. His empire was the widest, his government the most powerful, his prosperity and wealth the greatest, of any king in his time, and beyond any of his predecessors. The greatness of King Solomon is attested by the numberless legends concerning him, which are still related in the East. **My wisdom remained with me.** So he thought, and so it was with his intellectual wisdom. His knowledge was as extensive, his mental power, perhaps, as great, as ever; but his glory was gone, for his higher wisdom in the things of God was weakened as his character was defiled. (5) *The highest treasure of a soul is its knowledge of God and this is turned into error by sin.* (6) *Every man who would have Solomon's experience must pay his bitter price.*

10. Whatsoever mine eyes desired. Whatever he saw or heard of that was desirable for gratification to the senses. **Withheld not. . . from any joy.** Whatever promised enjoyment he tried, as the accumulation of riches, and the spending of them, splendid manner of life, delicate food, intoxicating drink, and social enjoyment. **My heart rejoiced.** Whatever enjoyment there was in these things he found, and was not hindered from possessing. Some men plant only that others may gather, and build for others to occupy, but Solomon himself saw the result of his works. **This was my portion.** That is, "This enjoyment was all the benefit from my labor, and that I received;" so that the experiment of seeking pleasure was made under the most favorable conditions. If Solomon found that it was "vanity," no man on earth can expect to find it better. (7) *Let us not forget that there is a pleasure and a reward of a certain kind in sin.*

11. Then I looked. When his great works were finished, when he had drank to the bottom his cup of pleasure, he looked calmly upon it all to see what was its true value. **All was vanity and vexation of spirit.** After all his pleasure there remained the feeling of emptiness. It had brought him no real good, no enduring enjoyment; it had turned to dust. And such is the unanimous testimony of all who seek satisfaction through worldly enjoyment. (8) *Not such the testimony of those who taste the pleasures at God's right hand. No profit.* None of these things were profitable as the purpose of life. The fact is that God has made man to meet his aspirations in himself, and no lower object can satisfy the soul's hunger.

12. I turned myself to behold. He set himself to compare. **Wisdom and madness and folly.** To compare wisdom with the pursuit of pleasure, which is madness. **What can the man do?** He means that no man could make the comparison under more favorable conditions than himself, the wisest man, and the greatest monarch of his time. No other man could strike the balance so well between a life devoted to search after truth, and one devoted to search after pleasure.

13. Wisdom excelleth folly. That is, in its power to satisfy the soul, in the present life, without considering a future world; a life spent in cultured aims is far more noble and satisfying than one spent in the search for worldly pleasure. Even that life of culture he had pronounced "vanity," but it was vanity of a nobler sort than the other.

HOME READINGS.

M. Vanity of worldly pleasures. Eccl. 2. 1-13.

Tu. The effects of pleasure. Luke 8. 4-15.

W. Enemies of truth. 2 Tim. 2. 1-7.

Th. Folly studied. Eccl. 1. 12-18.

F. Remedies for vanity. Eccl. 7. 1-15.

S. The king's riches. 1 Kings 10. 10-14.

S. The vanity of life. Psa. 39. 1-13.

GOLDEN TEXT.

Wisdom excelleth folly, as far as light excelleth darkness. Eccl. 2. 13.

LESSON HYMN. L. M.

Hymnal, No. 329.

Wisdom divine! who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her.

Her hands are filled with length of days,
True riches, and immortal praise;
Her ways are ways of pleasantness,
And all her flowery paths are peace.

Happy the man who wisdom gains ;
Thrice happy who his guest retains :
He owns, and shall forever own,
Wisdom, and Christ, and heaven, are one.

TIME.—B. C. 980.

DOCTRINAL SUGGESTION.—The folly of a godless life.

Monthly Temperance Meeting.—Topics : 1. Evangelistic temperance. 2. Drunkenness is sin ; Christ its only cure.

QUESTIONS FOR SENIOR STUDENTS.

1. A Wise Man's Folly, v. 1-10.

In what book is this lesson found, and who is supposed to have been its author ?

What is the purpose of this book ?

What conduct of the wise man is related in this lesson ?

What was his purpose in this conduct ?

Was he led by appetite or love of pleasure in this conduct ?

With what forms of pleasure did he acquaint himself ?

Did he find enjoyment in them ?

Was Solomon's plan wise, or the contrary ?

2. A Wise Man's Wisdom, v. 11-13.

What was Solomon's conclusion about worldly pleasure ?

What is said of pleasure in 1 John 2. 16 ?

Why is pleasure vanity ?

Why is it vexation of spirit ?

What exceeds pleasure in value ? [GOLDEN TEXT.]

What is the highest wisdom ?

How may Solomon's example be a profit to us ?

Practical Teachings.

How are we here shown—

1. The enticements of pleasure ?

2. The vanity of pleasure ?

3. What will give the best pleasure ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Wise Man's Folly, v. 1-10.

What foolish experiment did Solomon try ?

Who was guilty of like folly ? Luke 12. 19.

What did the king find idle pleasure to be ?

What course did he then take ?

What satisfaction did this afford ? Chap. 1. 17.

In what labors did he seek rest ?

What aid did he procure ?

What was the extent of his flocks and herds ?

What was the measure of his wealth ?

What had been promised him ? 1 Kings 3. 13.

What did he seek in music ?

What had he besides all these employments ?

What did his heart delight in ?

What does a worldly heart become ? 1 John 2. 16.

What advantage is gained by this ? Eccl. 5. 11.

What is lost by gaining the world ? Matt. 16. 25.

2. A Wise Man's Wisdom, v. 11-13.

To what conclusion did the wise man come ?

When will all these pleasures end ? Eccl. 9. 10.

How is wisdom compared with folly ?

What is the first thing to be sought for ? Matt. 6. 33.

Teachings of the Lesson.

Where in this lesson is it shown—

1. That a life spent in pleasure is a life lived in vain ?

2. That there is but one source of true happiness ?

3. That those only are wise who find it ?

QUESTIONS FOR YOUNGER SCHOLARS.

What is the natural desire of the heart ? To be happy.

What mistake do we often make ? That happiness is found in worldly pleasure.

What only can make us happy ? The love of God in the heart.

What is the end of all earthly pleasures ? Vanity.

What did Solomon seek ? To learn what would bring happiness.

What did he do ? He sought every kind of pleasure.

What did he gather together ? Silver and gold and the treasures of kings.

With what did he amuse himself ? With songs and music.

What did he possess above all other men ? Riches, power, honor, and worldly knowledge.

What does he say of these things ? "All is vanity and vexation of spirit."

How had he proved this ? By his own experience.

To what is wisdom compared ? To light.

What is the end of worldly pleasures ? Darkness.

Where is happiness alone found ? In loving and serving God.

Words with Little People.

Only God can give you true happiness and wisdom.

Ask him to give you a pure heart.

Ask him to help you to be loving and unselfish.

Ask him to keep you from sin, and lead you in the right way.

Ask him for strength to do his holy will.

"Seek the things that are above, where Christ is seated on the right hand of God."

THE LESSON CATECHISM.

[For the entire school.]

1. What did the preacher try to ascertain ? What was good for man.

2. What did he do to that end ? Entered into every enjoyment.

3. What was his conclusion as to worldly pleasures ? "All is vanity."

4. When he arrayed wisdom against madness and folly, what did he then see ? "That wisdom excelleth folly."

5. To how great a degree ? "As far as light excelleth darkness."

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Worldly Vanities.

I. THE VANITY OF MIRTH.

I will prove thee with mirth. v. 1.

"Eat, drink, and be merry." Luke 12. 19.

"Walk....light of your fire." Isa. 50. 11.

II. THE VANITY OF WINE.

To give myself unto wine. v. 3.

"Be not drunk with wine." Eph. 5. 18.

"Wine is a mocker." Prov. 20. 1.

III. THE VANITY OF LABOR.

I made me great works. v. 4.

"Pull down....and build greater." Luke 12. 18.

"God said....Thou fool !" Luke 12. 20.

IV. THE VANITY OF WEALTH.

Gathered....also silver and gold. v. 8.

"Walketh in a vain show." Psa. 39. 6.

"Your riches are corrupted." James 5. 2.

V. THE VANITY OF PLEASURE.

Withheld not....from any joy. v. 10.

"Choked with....pleasures." Luke 8. 14.

"Liveth in pleasure....dead." 1 Tim. 5. 6.

VI. THE VANITY OF HONOR.

What....cometh after the king ? v. 12.

"Be wise now....O ye kings." Psa. 2. 10.

"Terrible to the kings." Psa. 76. 12.

ADDITIONAL PRACTICAL LESSONS.

Worldly Pleasure.

1. There is a craving in the heart of man for pleasure, which leads many to seek it as the chief aim of life.

2. Every one who seeks satisfaction in pleasure finds that the attempt is vain, for the heart remains empty still.

3. The man who makes the experiment of worldliness and sin, while learning its unsatisfactoriness, at the same time suffers lasting harm from it.

4. The heart which was created for God can find no real contentment in worldly splendor, in sin, and in labor.

5. True wisdom requires a noble purpose in life, and the consecration of all powers toward it, regardless of pleasure.

6. He finds the most enjoyment in life who does not seek it as an aim.

English Teacher's Notes.

THERE is always a great degree of interest attached to any journey of discovery. The many voyages formerly undertaken in search of the "north-west passage," the later ones in search of Sir John Franklin, the journey of Stanley in search of Livingstone, the expeditions to discover the source of the Nile, have all awakened much public curiosity and sympathy. And yet in these cases the objects were entirely exceptional. They were not such as touched the vast majority of those who heard about them. They were not such as other men would go in crowds to seek for. But to-day we have to look at a quest in which all, in one way or another, are personally concerned and many personally engaged. The Book of Ecclesiastes is occupied with the history of this quest, and the passage before us to-day only gives us a small part of it—that part, however, which appeals most generally to the sympathies of the young.

First, we must notice the object sought for. It is stated in the third verse: "What was that good for the sons of man which they should do under the heaven all the days of their life." The search is after good—after something worth having and worth doing—after something that shall satisfy all the cravings of the heart, and make a man truly happy. Such a search was certainly worth prosecuting.

Secondly, notice the seeker. If a man is setting out on an important journey of discovery we should want to know three things about him: (1) Has he the requisite sense and intelligence to undertake such a search? (2) Is he furnished with all things necessary for the undertaking? (3) Is he in earnest, and ready to use every effort in the matter?

Now apply this to the subjects before us. We all know that when a thing is wanted one person is more likely to find it than another. One seems to have no notion of finding any thing, another always lights upon the needed article. And so some people start to look for happiness, but nobody is surprised that they do not find it, they go about the matter so awkwardly, and seem to have no idea where and how to seek. It was not so with Solomon. Who should know how to conduct such a search if not the wisest of kings? Surely of all men he was the least likely to lose his way.

Again, there is such a thing as being insufficiently equipped for a search. Imagine a person looking for some lost article, and coming upon locked drawers, to which he possessed no key. The search after Livingstone was not undertaken without good

preparation so as to avoid failure. In seeking for happiness some people appear to be utterly at a disadvantage. They have not the means that others possess, and they are weighed down with hindrances. Not so with Solomon. He was king, supreme over all Israel. He was wealthy. He was powerful. He could go which way he chose without hindrance.

And there is such a thing as seeking with half a heart. The men who sailed with Columbus to discover a new world were soon disheartened, and would have turned back. But for the earnestness of the leader America might have remained unknown for many years more. And there are people who do not believe in finding any real good; they are always unfortunate, and always expect to be. But Solomon was in real earnest pursuit of his object, and spared no pains to attain it.

Thirdly, observe in what manner he conducted the search. He had sought after happiness by the acquisition of wisdom and knowledge, but had failed to find it. Chap. 1. 17, 18. Now he took another path. He tried mirth and pleasure, wealth, all sorts of enjoyment. This is just where young people would expect to succeed in the search. "If I had only a fine house to live in, and a nice garden, and plenty of servants to wait on me!" That is the feeling of many. Others wish for silver and gold and all sorts of beautiful things for their own. The musical long to hear sweet sounds continually. Some delight in spending money and buying whatever takes their fancy. But the money, the music, the beautiful things, the house, the garden, the servants, are wanting; and they think this is why they cannot find happiness. But look at Solomon. He had all these, and much more. His beautiful palaces are described for us in 1 Kings 7. There was the "house where he dwelt" which took thirteen years to build, the "house of the forest of Lebanon," and a special house for his wife, the daughter of Pharaoh. His throne was such as no other monarch possessed. 1 Kings 10. 18-20. The imagery of the Canticles gives us some idea of the beauty of his gardens and orchards. "Solomon's pools" are famous. He had "men singers and women singers." He denied himself nothing. Whatever took his fancy that he acquired. Verse 10.

And what does he say about it all? "Behold, all was vanity and vexation of spirit, and there was no profit under the sun?" He had utterly failed.

Is happiness, then, not to be found?

If we look all through the Book of Ecclesiastes we find that Solomon can tell us very little about it. He does, indeed, announce at the end that there is one thing worth doing, but of peace, contentment, happiness, he does not speak. We must look elsewhere for an answer to our question. David can give us one. Hear him speak of "God my exceeding joy." Psa. 43. 4. And look at Psa. 73. 25, 26: "There is none upon earth that I desire besides thee. . . . God is . . . my portion forever." He has got the one thing he desired, and he has got it forever! "Thou hast made us for thyself," said Augustine,

"and our heart is restless till it rests in thee." The blessing, the favor, the presence of God—these are happiness. And the way thither is a blood-bought way. Those who "sometime were far off are brought nigh by the blood of Christ." Eph. 2. 13.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The Book of Ecclesiastes, its aims, line of thought, and authorship, might be made an introduction to the lesson for senior classes....For younger people, open with story of a young man to whom an angel promised the granting of *one wish*. Suppose that youth were you, what would you choose?...Our lesson names some of the objects in life which men choose, and Solomon's experience of them....Show how Solomon was qualified to give an opinion on these matters, better than almost any other person....The Analytical and Biblical Outline presents several of these aims and their vanity....Define carefully the word *vanity*....Take up, one by one, the themes of the lesson, and illustrate them, by Scripture references from the Analytical and Biblical Outline, read by scholars, and by incidents.Show the only worthy aim of an immortal soul, to know God and serve him....ILLUSTRATIONS. (Ver. 1, 2.) Earthly mirth is like the mad feast of a company in the midst of a pestilence, when each man knows that he is doomed....Or like the supper of a company of condemned Girondins in the Reign of Terror in France, on the night before their execution....Solomon's endeavor to find out the value of pleasure by its experience is like the experiments of a physician with poisons, testing them upon himself....The discoverer of alcohol, in the Middle Ages, is related to have killed himself by drinking it, supposing it to be the long sought *elixir of life*. Such the result of drinking too deep of the cup of worldly pleasure....Lord Byron, in the last year of his life, wrote: "I have been counting up the really happy days of my life. I find only eleven, and I doubt whether I shall make up a round dozen before I die." Had he lived for God, and not for pleasure, he could have told a different story.

References. FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: *1096, 4464, 12143. Ver. 2: 2429, 5907, 10570. Ver. 3: 4457, 8526. Vers. 4-9: 11766. Ver. 8: 4065, 10668. Vers. 9-11: 2721. Ver. 11: 5518, 11591. Ver. 13: 6046, 11015, 12237.

Lesson Word-Pictures.

I see the king and his courtiers at the feast. There are the glittering lights. I scent the fragrance of the flowers. I catch the sparkle of the wine. I hear the merry laugh that echoes about the table of the convivialists. To-morrow, though, in the cold gray of the dawn, there will be a silent hall of shame, faded flowers on the table, wine-cups out of whose dregs the serpents have hissed, shooting their fangs into the poisoned rioters strwn upon the couches and floors. Again, I see the king as a palace-builder. What magnificent structures he rears, as if wielding a magician's wand! He rims them with gardens that rustle with trees and are jeweled with flashing ponds. Long trains of servants glide through his palaces and rare stock crowd his barns. Drought, though, may dry up his ponds and wither his trees. His servants may become traitors, pestilence may rob him of his cattle, and fire may crumble to ashes his palaces. I see the king as a money-

getter. How he gloats over the gold that burns upon his table, the rare stones and bright silver that shine there. Canker, though, spots his gold, his silver is tarnished, and thieves invade his hoard of jewels. I see him as the patron of music and the arts. The voices of sweet singers, the notes of skilled players, entrance his soul. In all the kingdom of art, he stands as the sovereign, and calls about him his treasures. What song, though, can soften his heart-ache in sorrow? In sickness, what art-treasures can heal his wounds? I see him once more and among the manuscripts of the wise. Far into the night, he turns over the parchment of poet and sage. He watches the stars. He records the trees from Lebanon's cedar to "the hyssop that springeth out of the wall." He is skilled to speak of "beasts and of fowl and of creeping things and of fishes." By the thousand, he composes songs and devises proverbs. And yet he knows that no wisdom can keep back the cold shadow of death steadily advancing toward him. "How dieth the wise man?" he cries. "As the fool."

Blackboard.

BY J. B. PHIPPS, ESQ.



With a piece of white chalk draw a heart. Write in it NOT SATISFIED. At the bottom of the board write WHY IS IT? Let us try and satisfy it. Surround it with riches. Does perfect happiness rest with a man simply because he has money? No. Add luxury, pleasure in worldly amusements, and feasting, and yet the words in the heart remain unchanged. *Why is it?* Because God has so made man that nothing will fill the heart with complete peace and joy except the love of Christ. You may erase each one of the words that surround the heart, and substitute Christ, and then the heart will be satisfied. (Erase the word "not.") The loss of any of the others will not change the love of Christ. All else is vanity.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Best Way.* Ask if children have ever seen a good old man. Encourage them to describe him. How does he look, speak, act? Who has seen a wicked old man? Why are the two men so different? Teach that they have been going different ways. Make on the board two paths, one narrower than the other. With the square crayon this is easily done. Tell that Solomon tried these two ways, and found which was the best. Name the broader of the two

PLEASURE'S WAY.

Solomon tried to be happy in this way. He built grand houses, planted vineyards, made gardens, set out



fruit trees, and made little lakes in his gardens. It will add to the interest if with colored crayon you make something to stand for these as you talk. Tell how he gathered riches, silver and gold, cattle and flocks; how he had musicians to please him, and made great feasts, but found that none of these satisfied his heart. At the end of the path make a heart, and tell that Solomon's heart was empty of any real satisfaction, though he had so many outside things to make him happy. See if children can tell what was lacking. Tell of a child who has many toys, and every thing done to make him happy, but who has a selfish heart, and so gets no real pleasure out of his nice things. Is

there a way in which happiness may be found? Print above the narrower way,

WISDOM'S WAY.

Make a small cross in the beginning of this path, and explain that the cross for us means giving up our own will for Christ's sake. Show that children must do this if they want to walk in wisdom's way, and give some simple, practical illustration. Make at intervals little flowers, and name them, such as love, gratitude, sympathy, benevolence, etc., and teach that these all grow in this way of love for God, and that the only pleasures which last are those found in obeying and serving God. Ask in which of these paths children think the wicked old man has walked, and teach that it is unsafe to begin to walk in Pleasure's way, but that we may begin in childhood to walk in God's way, and so be sure of a safe and happy life.

B. C. 980.]

Ecc. 12. 1-14.

LESSON XII. THE CREATOR REMEMBERED.

[Dec. 21.]

[Commit to memory verses 13, 14.]



strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home; and the mourners go about the streets:

The cursory reader of the Book of Ecclesiastes, who glances at certain sentences, without considering their relation, and who fails to grasp the central thought of the work, may find here and there expressions which seem to teach a worldly way of life, and to show a cynical spirit. But let one study carefully the entire book, and see how its thought cumulates, and he finds in it throughout the strongest argument against a life for this earth only. The grand summing up we find in this final chapter. Having shown the worthlessness of earthly aims, and the futility of a life of pleasure, the writer now points to a true and noble life, a life wrought out "as ever in the Great Taskmaster's eye."

General Statement.

The young man is urged to fear God and keep his commandments as "the whole of man's life." The picture of old age is drawn before him, not of a green old age in God's service, beautiful with the radiance of saintly character, but of such an old age as inevitably comes when youth has been wasted, and in maturer years a man finds himself left alone in decay and wretchedness. To this plea is added that of the judgment to come, a warning that for opportunities here God will require an accounting hereafter. May we in the closing year seek that knowledge which will enable us to meet life calmly, to endure age with patience, to look into eternity fearlessly, and to meet our God with joy!

Explanatory and Practical Notes.

Verse 1. Remember now. Literally, "*and remember.*" The sentence has close connection with the last verse of the preceding chapter, from which it should not have been separated. **Thy Creator.** This exhortation is to the "young man" in the previous chapter, who had been bidden to rejoice in his youth, but is now told that in his rejoicing he is to remember Him from whom all blessings flow. There is but one way to remember God aright, and that is by giving him our hearts, loving him as our Father, and obeying his word as a son. This remembrance of God will keep us from many dangers, make life happy and eternity joyous. **In the days of thy youth.** Because it is easier in youth, while habits are unformed, while cares and occupations are few, while associations are being chosen; and because it is the noblest work of youth to serve God. **While the evil days come not.** The days of age with its burden and trouble, pleasant days if youth has been rightly spent, but sad and remorseful if youth has been wasted in sin. (1) *The most important business of life is the service of God.* (2) *The best time in which to begin that service is youth.* (3) *"Wild oats," sown in youth, will grow up to a crop of wretchedness in age.*

2. While the sun. These verses contain a vivid description of the miserer of old age, which is compared first to an oriental winter, or rainy season, and then to a decaying house. **Be not darkened.** A picture of the dull dreary winter days, when clouds gather and the sunshine fails. **Clouds return.** After clouds we expect sunshine; but in the rainy season, storms follow each other in quick succession. So in old age, ailment succeeds ailment, and troubles come often. It must be remembered, however, that it is the sinner's old age, not the saint's, "just on the wing for heaven," which Solomon is describing.

3. In the day. In these verses the body of the aged man is compared to a decaying house, which once stood fair and stately, with keepers around it to guard, trees to shade it, and birds singing in the branches, golden lamps hanging in its halls, and a fountain playing in its court. **Now the keepers of the house,** the hands and arms, are trembling with palsy; **the strong men,** the legs, supporting the body, are bent and tottering; **the grinders,** the women grinding the grain representing the teeth in the human body, become few and cease

their work ; those that look out at the windows, the eyes, the windows of the soul, become dim, and the sight is obscure.

4. The doors shall be shut. Referring to the lips and the ears, by which the man communicates with the outer world. In old age deafness and dullness of faculties often interfere with intercourse ; and the aged have less and less community of thought with youth. (4) *To avoid this it is well for both young and old to be together and keep interests in common.* **Sound of the grinding is low.** The mumbling sound of the toothless while eating. **Rise up at the voice of the bird.** Old people sleep lightly and are awakened early by the voice of the birds singing without. **Daughters of music.** Musical sounds seem low and faint to the dull ears of the aged, and they have lost the power of sounding musical notes.

5. Afraid of that which is high. The youth can climb the cliffs and look from the top of the tower, but the old man's limbs are weak and his head is dizzy, so he fears high places. **Fears... in the way.** He fears the crowds in the street and the danger of missing his way in the fields, and crouches over the fire-place at home. **Almond-tree shall flourish.** The almond-tree, covered with white blossoms, is a beautiful picture of old age crowned with its white locks. **The grasshopper.** Perhaps meaning the locust. **A burden.** An expression equivalent to "he cannot bear the least weight." **Desire shall fail.** Appetite no longer makes him desire food, nor has pleasure a power to call. Some translate for this clause "the caper-berry [which was eaten as an appetizer] shall fail to awaken appetite." **Man goeth to his long home.** Not merely the grave, but the eternal world. **Mourners go about the streets.** Seemingly a strange expression, for in our land mourners stay at home. But the reference is to the hired mourners in the East, who are sent for at once after a death has taken place ; and whose passing in the streets is a reminder of death, like the coming of the undertaker's wagon with us.

6. Or ever. Before. The young man is exhorted to remember God before these things occur. **The silver cord.** A figurative description of death, not to be carried out too closely into details, but illustrating it as the breaking of the **silver cord** by which the household lamp is hung ; the **golden bowl** containing the oil for the lamp is shattered by the fall ; the **pitcher** by which the water is borne from the well is broken ; and the **wheel** by which the bucket is let down is broken and dismantled. Some regard these as indicating respectively the spinal cord, the brain, the heart, and the arterial system, but the application is doubtful.

7. Then shall the dust. The mortal, bodily part of man. **Return to the earth.** To the dust from which the first man was made. **The spirit.** The immaterial part, which makes the difference between a corpse and a living man. **Shall return unto God.** To await the judgment of the last day. There is a sense in which both good and bad are with God after death. (5) *There is something more than mere matter in man.* (6) *This ethereal nature does not go down into the grave with the body.*

8. Vanity of vanities. See the explanation with verse 1 of the last lesson. The meaning here is, that the earthly life of man is a breath which soon comes to naught. (7) *If a man has not lived for God his life has been vain indeed.* **Saith the Preacher.** In the original, *Kohleth*. Literally, "the one that gathers or assembles the people ;" in the Greek, Ecclesiastes, the name of the book.

9. Because the Preacher was wise. This is no assumption of superior wisdom. It may be translated,

"Because *Kohleth* was a truth-seeker, one who gives his life to the problems of thought and morals." **He still taught.** He did not conceal his acquisitions of knowledge, but imparted them to others, for the world's benefit. **Many proverbs.** A reference to the Book of Proverbs, of which the main body came from Solomon. (8) *Every seeker after truth is under an obligation to God to help others by giving them the knowledge which he possesses.*

10. To find out acceptable words. Literally, *words of consolation.* Feeling deeply for human woes, and having experienced life in all its phases, he sought for words of encouragement and help. **Written was upright.** The reference may be to this book, or to Solomon's writings in general. In them is found no word of excuse for sin, and no standard lower than the right.

11. As goads. Like the pricking of goads, which urge the oxen onward in plowing, so the words of the wise sometimes sting, but only that they may excite men to duty. **As nails.** Better, (according to Dr. Hyde), "As stakes firmly set are those [words] of the masters of assemblies." The stakes are those which hold the tent in position. **From one shepherd.** From God, the Shepherd of Israel and of his people, the giver of all truth, by whomsoever it is delivered. (9) *All truth comes from God, and must be in harmony with his character.*

12. And further, by these. By these words of the wise already given in this book, of which the aim has been to point toward the better life, by showing the vanity of earthly aims. **Be admonished.** And seek the Creator, as already counseled. **Of making many books.** The previous clause belongs with verse 11, and this clause belongs to verse 12. The word "books" means *writings* in general. **There is no end.** The meaning is, "There are books enough, and too many ; and one may study them until he is weary, yet he will find nothing more important than the following conclusion of the whole matter." If there were so many books then, how multiplied are books now, when fifteen thousand works are published every year !

13. Hear the conclusion. The summing up of the subject, a sentence which states the aim to which the entire book has led, and which might have been taken as its text. **Fear God, and keep his commandments.** The one the internal principle, the other its result in conduct. (10) *He who rightly regards God will delight in keeping his commandments.* (11) *There is but one true standard of living, and that is in God's will.* **The whole duty of man.** The word *duty* is not in the text, and should be omitted. "This is the whole man," is the sentence. Solomon has been showing the various aims for which men live—pleasure, wealth, learning, etc.—and the vanity of them all. Here at the end he shows the *true manhood*, which is in the fear of God and obedience to his will, than which there is no higher ideal of humanity.

14. For. That little word is the pivot of a mighty motive. Say what we will about principles of morality, the great principle of all true morals must be found in our responsibility to God. **God shall bring every work into judgment.** The book begins with life here, it ends by pointing to a judgment hereafter, when all the wrongs of earth shall be righted, and God's dealings with men vindicated. **Every secret thing.** Unknown to others, perhaps forgotten by ourselves, all shall be open in that day. **Whether it be good, or... bad.** The picture of the judgment, in Matt. 25, 27-40, shows that the revelation of the good deeds of God's saints will be as great a surprise to themselves as the evil deeds of the wicked. (12) *Let us live with the knowledge of the judgment before us.*

HOME READINGS.

- M.* The Creator remembered. Eccl. 12, 1-14.
Tu. Serving God in youth. 1 Sam. 3, 1-10.
W. The time to rejoice. Eccl. 11, 1-10.
Th. Man's whole duty. Matt. 23, 34-40.
F. The first punishment. Gen. 3, 16-21.
S. The end of the law. Deut. 6, 1-8.
S. Human life frail. Psa. 90, 1-10.

GOLDEN TEXT.

Remember now thy Creator in the days of thy youth. Eccl. 12, 1.

LESSON HYMN. 8, 7, 4.

Hymnal, No. 873.

God has said, "Forever blessed
 Those who seek me in their youth ;
 They shall find the path of wisdom,
 And the narrow way of truth ;"
 Guide us, Saviour,
 In the narrow way of truth.

Thus, when evening shades shall gather,
We may turn our tearless eye
To the dwelling of our Father,
To our home beyond the sky;
Gently passing
To the happy land on high.

TIME.—B. C. 980.

DOCTRINAL SUGGESTION—The final judgment.

QUESTIONS FOR SENIOR STUDENTS.

1. Youth, v. 1.

What difference between youth and age is here shown?

Why are the days of youth not evil days?

How can youth be made most happy?

What great duty of youth is named in the GOLDEN TEXT?

2. Age, v. 2-7.

What are the characteristics of old age as here shown?

To what is an old man here compared?

Is old age always thus miserable?

Is there any way to make age happy?

3. Life, v. 8-13.

What was the preacher's estimate of life in general?

What useful work did he do?

What does he name as life's greatest duty?

How is this thought expressed in Micah 6. 8?

4. Judgment, v. 4.

What judgment is here foretold?

Of what will it be a judgment?

Who will then be the judge? Acts 17. 30, 31.

To what life should this assurance be a motive?

Practical Teachings.

What is here taught—

1. Concerning the privileges of youth?

2. Concerning the results of study?

3. Concerning the duty of man?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Youth, v. 1.

What duty is here enforced?

When should it be attended to?

What does this remembrance include?

When should our religious instruction begin? Prov. 22. 6. Why?

2. Age, v. 2-7.

What are our after-days called?

What lose their sense of pleasure with age?

What signs of failing sight are given?

What indicates dullness of hearing?

What other signs of decay are shown?

What comes at last?

To whom was this sentence first given? Gen. 8. 19.

Where does the spirit go?

3. Life, v. 8-13.

What lesson did the Preacher learn from this study of life?

What did he arrange?

To what are the words of the wise likened?

What final lesson does the Preacher gather?

4. Judgment, v. 14.

Why should men fear and obey God?

For what besides works shall men be judged? Matt. 12. 36.

Who must render an account? 2 Cor. 5. 10.

How may men be delivered from condemnation? John 5. 24.

Teachings of the Lesson.

Where in this lesson is shown—

1. That early service for God is true service?

2. That old age is a poor time to seek wisdom?

3. That after death comes the judgment?

QUESTIONS FOR YOUNGER SCHOLARS.

What do we often forget? **That God made us.**
To whom, then, do we belong? **To God, our Creator.**

When should we remember him? **In the days of our youth.**

What is it to "remember" God? **To obey him.**

What can we give him in our youth? **The best of our love and service.**

What will come to every one? **Death.**

What shall we need then? **To know God.**

What shall we have in him? **Peace and safety.**

To what will our bodies return? **To dust.**

Where will the spirit go? **To God who gave it.**

Who is meant by the preacher? **Solomon.**

What did Solomon seek to do? **To teach the truth.**

What had he learned? **That wisdom is of God.**

What is the end of life? **To fear God and keep his commandments.**

Who was the perfect man who kept God's commandments? **Christ Jesus.**

What will be brought into judgment? **Every thing, both good and evil.**

Words with Little People.

Give yourself to Jesus *now*, while you can serve him with the strength of your youth.

He is calling you, *to-day*.

He is longing for your love.

Choose the happiness of his way, and not the evil of the world's way.

He will give you a happy life and peaceful death.

"My Father, thou art the guide of my youth."

THE LESSON CATECHISM.

[For the entire school.]

1. When are we admonished to remember our Creator? **In the days of our youth.**

2. When the body has ceased action where will the spirit go? **"Unto God who gave it."**

3. What are the words of the wise? **They are as goods.**

4. What is the whole duty of man? **To fear God, and keep his commandments.**

5. What shall be brought into judgment? **Every work, whether good or evil.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Seven Motives to Godliness.

I. OUR RELATION TO GOD.

Remember now thy Creator. v. 1.

"So God created man." Gen. 1. 27.

"To God the things that are God's." Mark 12. 17.

II. THE OPPORTUNITIES OF YOUTH.

In the days of thy youth. v. 1.

"Seek me early....find me." Prov. 8. 17.

"To-day if ye will hear." Heb. 3. 15.

III. THE TRIALS OF OLD AGE.

Years draw nigh....no pleasure. v. 1-5.

"Hoary head....way of righteousness." Prov. 16. 31.

"I have fought a good fight." 2 Tim. 4. 7.

IV. THE CERTAINTY OF DEATH.

Man goeth to his long home. v. 5-7.

"Appointed....once to die." Matt. 9. 27.

"No discharge in that war." Eccl. 8. 8.

V. THE VANITY OF EARTH.

Vanity of vanities. v. 8.

"The world passeth away." 1 John 2. 17.

"Walketh in a vain show." Psal. 89. 6.

VI. THE WORTH OF RELIGION.

This is the whole duty of man. v. 13.

"Seek ye first the kingdom." Matt. 6. 33.

"Godliness is profitable." 1 Tim. 4. 8.

VII. THE COMING JUDGMENT.

Every work into judgment. v. 14.

"They shall give account." Matt. 12. 36.

"Appear before the judgment-seat." 2 Cor. 5. 10.

ADDITIONAL PRACTICAL LESSONS.

The Duties of Youth.

1. It is the duty of youth to think of God as the Creator, and the giver of every joy that we possess. v. 1.
2. It is the duty of youth to make the wise use of opportunities, so that life may not prove a failure. v. 1, 2.
3. It is the duty of youth to prepare for old age with its trials, and for death with its realities. v. 3-7.
4. It is the duty of youth to estimate life at its true value, and to seek for the highest wisdom. v. 8, 9.
5. It is the duty of youth to receive and profit by the words of wisdom. v. 10, 11.
6. It is the duty of youth to fear God and keep his commandments, as the highest purpose in life. v. 13.
7. It is the duty of youth to prepare for the judgment, which will bring to light every secret thing. v. 14.

English Teacher's Notes.

THE chief royal adornment of the Sandwich Islands is a cloak made entirely of the bright gold colored feathers of a bird. Only two of these feathers, which are exceedingly small, can be procured from one bird, and to make the royal robe some thousands are required, involving many years' labor. A long time ago, when the sovereign of Hawaii was in possession of two or three of these royal robes, one of them was bestowed by him upon an English traveler, as a mark of esteem and affection, and the greatest which could be given. The gift was, in fact, a priceless one. But when brought home to England, this emblem of sovereignty, this royal adornment, was made no account of, and after the lapse of years it became a plaything for children, worn out and spoiled. One cannot help regretting that an object so gorgeous and so unique (I believe there is but one of the kind remaining) should have been thus diverted from its original destiny, put to trifling uses, and worn out by neglect.

And, doubtless, we have most of us known some article, less splendid and rare than the Hawaiian robe of feathers, put, nevertheless, to a use immensely below its value, its capacity, and its original destiny. And it is a pity. For if a thing must be used up and worn out, it would be better to turn it to the best account and employ it in the most profitable way.

But what has this to do with our passage for to-day? In that passage we read of an article which has been "fearfully and wonderfully made," (Psa. 139. 14,) but which will in time wear out and perish. Of this perishing we have the most graphic description, and although it may be a naturally mournful subject for the young to consider, yet the imagery with which it is clothed can hardly fail to make it interesting.

There is first the picture of an eclipse coming over the bright face of nature, (verse 2), no fair clearing of the sky after the storm, no shining out of the cheery sunlight, no stars to illumine the dark midnight sky. Then (verses 3-5) the picture of a desolate home: the walls crumbling, the support threatening to give way; no sound of the "grinding" to supply food for the household; the windows

unused; no faces showing themselves through the lattice; no sound of music enlivening the once festive scene; the doors shut, and none passing in or out of the once hospitable dwelling. And the solitary inhabitant of the house, is he wrapped in peaceful slumber? No! "He shall rise up at the voice of the bird;" he tastes neither the active joys of waking, nor the sweet repose of sleeping hours. Even the sense of desire is gone from the benumbed soul. Yet another series of pictures follows. Verse 6. There is the lamp which lights the apartment, suspended by its silver cord; but the cord snaps, the golden bowl is shattered, and the precious oil lost. There is the pitcher placed below the fountain, with the living water flowing into it, but a sudden blow has broken it, the water is spilled, and the pitcher lies there a useless, dead thing. And our last picture is of mourners, with rent garments and dust on their heads, as in Eastern lands, going about the street.

Now, what does all this mean? It is a picture of old age and of death—of old age which comes to so many, and of death which threatens all until Christ comes again. This body of ours, like a stately house, this life of ours, like a fair spring day, has within itself the elements of decay. Solomon "in all his glory" was but as the flowers of the field, to-day living, to-morrow withered. And he knew this and felt it. But he knew and felt also that his body, as the workmanship of God, his mind, as given by God, had a high and royal destination. While it lasted he must make the best use of it. He tried various uses for it, and in this book of Ecclesiastes he has given us his experience. In the last lesson we saw his experience of pleasure. In pleasure, even of an ennobling kind, he found no satisfaction; he had not discovered the true end for which he was created. But he found it out at last, and lays it upon the reader as his parting charge to be true to this high destiny: "Remember now thy Creator in the days of thy youth. . . . Fear God, and keep his commandments; for this is the whole duty of man."

The mind and body of man are destined for royal use, even for the service of the King of kings. We not only defraud him when we devote our lives to lower uses, but we defraud ourselves. To waste our time, our talents, our affections, strength, and energy, upon the things of this world, is as great a mistake as giving the royal Hawaiian robe for a plaything to children. While we have them they should be consecrated to the highest and noblest use. And we know more of the worth of our bodies and minds than did King Solomon. We know that the Son of God has redeemed them and purchased them with his own precious blood. They are his by right. Shall we waste them? Or shall we not rather say, with earnest devotion and desire:

"My body, soul, and spirit,
Jesus, I give to thee,
A consecrated offering,
Thine, ever thine to be."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The opening verse suggests the motto of the lesson, "Remember now thy Creator in the days of thy youth."

1. *What* is here commanded? 2. *When* is it recommended? *Why*?...The Analytical and Biblical Outline suggests a line of treatment for the lesson; read the verses according to the arrangement there given, and with them the Scripture references....Another outline is: 1. *Youth*, v. 1. What is it for? How may it be spent. 2. *Age*, v. 2-5. What are its characteristics? How may it be borne happily? 3. *Death*, v. 5-7. How is it described? What are its effects on soul and body? 4. *Wisdom*, v. 9-11. What is true wisdom? 5. *Duty*, v. 12, 13. What is it? 6. *Judgment*, v. 14. What is said of it?...The Additional Practical Lessons present the duties here taught....ILLUSTRATION. Ver. 1. There was a mediæval belief in a fountain of youth, sought by Ponce de Leon, who discovered Florida, but failed to find the magic fountain. Religion is the true fountain of youth....Ver. 8. When the first missionaries came to England, then heathen, the king of a Saxon tribe received them, saying, "Our life is like a bird flying through the hall; passing in and passing out. If you can tell us whence we came and whither we go, you are welcome."....Ver. 13. Daniel Webster, in answer to the question, "What was the greatest thought that ever entered your mind?" said, "The thought of my personal responsibility to God."

References. FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: *993, 4198, 4973, 7029, 7620. Ver. 2: 4250. Ver. 3: 10525. Ver. 4: 9370. Ver. 5: 1823, 3019, 4050, 9570. Ver. 6: *713. Ver. 7: *1594, 3798, 6955. Ver. 8: *103, 112, 9343. Ver. 9: 11854. Ver. 10: 11837, 12268. Ver. 11: 8470. Ver. 12: 11832, 10260. Ver. 13: 5056, 8208. Ver. 14: 3416, 10821....FREEMAN'S HAND-BOOK. Ver. 4: The mill, 650; "Daughters of music," 706. Ver. 5: The mourners, 541. Ver. 6: Cisterns, 536.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Remember God.* Sing or read "Our Wonderful House," found in "Little Pilgrim Songs," also in "Songs for Little Folks." Recall last lesson. Where did Solomon look for happiness? Why could he not find it in Pleasure's way? In what way is it to be found? Do we remember God when we are in Pleasure's way?

MY WONDERFUL HOUSE.

Tell that each child has a wonderful house, built by God himself. Now it is new and beautiful and in good order. God gives us these houses to take care of, to praise him in, and to entertain him in. We did not buy our houses, we did not help make them; God gave them to us; then they belong to him. How can we treat them so as to please him? Teach Golden Text. God wants us to remember him now when we speak, sing, move, handle things, any thing we may do. Tell that Solomon was now an old man, and he tells us in this lesson to remember God now before our house gets old and our hearts grow fearful. If God is not in our house we shall be afraid when it begins to fall down, whether we are old or young. The children will be interested in hearing what Solomon calls the different parts of the house. Some child may stand by the teacher while she speaks of his house, touching the

parts as she speaks. The keepers are the *hands*; the strong men the *legs*; the grinders the *teeth*; the windows the *eyes*; the door the *mouth*; the pitcher and wheel the *lungs*; the fountain the *heart*. Teach that some day these will fall down and die, and that, if we have not remembered God, we shall then be in trouble.

WHAT TO DO WITH MY HOUSE.



If children know "Two little eyes to look to God," etc., let them give it with motions. The house belongs to God; then we must let him come and live in it. What will he do? Show that he will teach the hands to work for him, the feet to run on his errands, the eyes to look to him, the heart to love and praise him. Teach that if we let him live in our house here, that when this house falls down he will give us another and far more beautiful one in heaven. Tell practical ways in which children may remember God now in daily life, and teach that the way to remember him now, this moment, is to give him the heart. When that is his, he will move the hands, the feet, the voice, etc., to do his work.

Blackboard.

BY J. B. PHIPPS, ESQ.



Here are a young and slender sapling, and an old and deep-rooted tree. One represents youth, the other old age. If you cannot draw a tree, a single bent line will represent one, and a broad bent line the other. The lesson to be taught is the importance of seeking and finding God in early life. It is then the easiest time to get straight and grow straight. Impress on the minds of the scholars the truth that every one must be judged for himself. After death comes the judgment.

Lesson Word-Pictures.

"Remember now thy Creator in the days of thy youth!" Let us go farther back in this remembering of God. Let it be the parent's memory that shall be first exercised, and the child be brought to the font for baptism. How impressive that scene? O the wings that are poised just above, and the silent, beautiful faces looking down in blessing! The child grows up in that atmosphere of Christian consecration, and what scenes succeed one another, making life a continuous gallery of entrancing pictures. A child at one end of a long, long furrow! It is some kneeling child—Samuel whispering to God the "Here-am-I" of personal consecration, and then with tiny hands going out to scatter seed. It is a youth at the furrow singing with the

shepherd lad David its psalm of jubilant zeal. As life matures, it may sow in a furnace, daring with the three Hebrews the hot flames of ungodly opposition. It is manhood sowing with a firm and swift hand the seed of all right-doing. One may sow with a hand of pain as with Job he bends in sickness over some glaring scorched desert-furrow, or broken-hearted he drops tears as well as seed, crying above some green little grave, "My son, my son! Would God I had died for thee, my son, my son!" In sickness or in sorrow, I catch the response of Christian resignation, "Not as I will, but as thou wilt!" It is an old man now at the other end of the furrow. The "grasshopper" has become a "burden;" "desire fails." But as he creeps with trembling limbs, he sows. And that long furrow, how it waves with a harvest whose golden light, shining back, throws rays of hope forward also into the shadows of the "valley." Soon the "mourners go about the streets," but does that furrow end at the tomb? It is open still, it stretches forward still, and from another life sainted hands reach down, scattering seed and reaping harvests. What blessed stimulus to the child's remembering of the Creator "*now!*"

FOURTH QUARTERLY REVIEW.

DEC. 28.

HOME READINGS.

- M.* Lessons I, II. 1 Kings 1. 22-35; 1 Chron. 22. 3-19.
Tu. Lessons III, IV. 1 Kings 3. 5-15; 6. 1-14.
W. Lesson V. 1 Kings 8. 22-36.
Th. Lessons VI, VII. 1 Kings 10. 1-13; 11. 4-13.
F. Lessons VIII, IX. Prov. 1. 1-16; 8. 1-17.
S. Lessons X, XI. Prov. 22. 29-35; Eccl. 2. 1-13.
S. Lesson XII. Eccl. 12. 1-14.

REVIEW SCHEME FOR SENIOR STUDENTS.



LESSON I. Solomon Succeeding David.—Who opposed his successor, and how? How was the succession brought about? How did this fulfill God's promise?

LESSON II. David's Charge to Solomon.—Under what circumstances was it given? What was it? What traits of character did David urge?

LESSON III. Solomon's Choice.—When was it made? What was it? What character did it show? How was it rewarded?

LESSON IV. The Temple Built.—Where was it? What was its plan? What was its purpose? How may we become temples?

LESSON V. The Temple Dedicated.—Who conducted the services? What was the thought of his prayer? What mercies did he implore?

LESSON VI. The Wisdom of Solomon.—What showed the fame of his wisdom? What was the effect of the visit upon the queen? What greater than Solomon should we seek?

LESSON VII. Solomon's Sin.—What causes led to the sin? What was the sin? How does God regard sin?

LESSON VIII. Proverbs of Solomon.—What is a proverb? What is the aim of the proverbs? What is here named as the beginning of knowledge?

LESSON IX. True Wisdom.—What is the highest wisdom? What does it promise to men? How may it be found?

LESSON X. Drunkenness.—Against what are we here warned? What are its traits? What are some of its miseries? How may we escape from its dangers?

LESSON XI. Vanity of Worldly Pleasure.—Who made a test of pleasure? What was the result of his experiment? What does he call pleasure? What does he name as excelling it?

LESSON XII. The Creator Remembered.—Why is it our duty? When is it our privilege? What is named as the whole duty of man?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSON I.—Solomon Succeeding David. 1 Kings 1. 22-31.—Who asked David to name his successor? Of what promise did he remind the king? What prophet helped him to a decision? With what oath did David renew his promise? What is the GOLDEN TEXT?

LESSON II.—David's Charge to Solomon. 1 Chron. 22. 6-19.—What charge did David give to his son? What purpose had been in his own mind? Why had he not carried it out? What promise had God given him? What preparations had he made? On what conditions was prosperity promised? Repeat the GOLDEN TEXT.

LESSON III.—Solomon's Choice. 1 Kings 3. 5-15.—Who gave Solomon his choice? Where, and in what manner? What confession did the young king make? What choice did he make? What advice did he give to others, in the GOLDEN TEXT? How did the Lord show his approval of his choice?

LESSON IV.—The Temple Built. 1 Kings 6. 1-14.—How long after the exodus before Solomon's Temple was built? In what year of Solomon's reign? What were its dimensions? On what condition did the Lord promise to dwell in it? Repeat the GOLDEN TEXT.

LESSON V.—The Temple Dedicated. 1 Kings 8. 22-36.—Who dedicated the temple? Where did he stand? With what was the service of dedication commenced? What did Solomon ask of God? Repeat the GOLDEN TEXT. How may men secure God's presence now?

LESSON VI.—The Wisdom of Solomon. 1 Kings 10. 1-13.—What was the Queen of Sheba's errand? What had induced her to come? What presents did she bring? What did Solomon show her? What was her testimony? Repeat the GOLDEN TEXT. How may we learn about this "greater than Solomon?"

LESSON VII.—Solomon's Sin. 1 Kings 11. 4-13.—Who enticed Solomon to sin? Why did he consent? Repeat the GOLDEN TEXT. Whose example did he forsake? What was his sin? What was his punishment? Upon whom was this punishment to fall?

LESSON VIII.—Proverbs of Solomon. Prov. 1. 1-16.—What is the design of the Proverbs of Solomon? Who will be profited by them? Repeat the GOLDEN TEXT. How may we secure the fear of the Lord? Whose instructions should be always heeded? Whose enticements must be refused?

LESSON IX.—True Wisdom. Prov. 8. 1-17.—To whom is the call of Wisdom made? To whom are her words plain? What is declared to be better than rubies? What is the GOLDEN TEXT? Where shall we seek true wisdom?

LESSON X.—Drunkenness. Prov. 23. 29-35.—What results of drunkenness are given in this lesson? Upon whom do they fall? What advice is given in the GOLDEN TEXT? What warning against wine is given by the wise men? What is the fate of those who look upon the wine?

LESSON XI.—Vanity of Worldly Pleasures. Eccl. 1. 1-13.—Where did Solomon seek pleasure? What success had he in the search? What profit did he receive? What is his verdict, in the GOLDEN TEXT? What does Jesus say should be sought, *first*?

LESSON XII.—The Creator Remembered. Eccl. 12. 1-14.—Repeat the GOLDEN TEXT. Why should we begin early? What hinders attention to religion in old age? What is the whole duty of man? What reason is urged for the performance of this duty?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you can repeat the GOLDEN TEXTS for the quarter.

- | | |
|----------------------|--------------------|
| 1. And thou— | 7. Keep thy heart— |
| 2. Arise, therefore— | 8. The fear of— |
| 3. Wisdom is the— | 9. I love them— |
| 4. Mine house— | 10. Be not— |
| 5. Behold— | 11. Wisdom— |
| 6. Behold, a— | 12. Remember— |

LESSON I.—Who tried to make himself king in David's place? **Adonijah, his eldest son.** To whom had David promised the throne? **To Solomon.** What did David tell Zadok and Nathan to do? **To anoint Solomon king over Israel.**

LESSON II.—What did David tell Solomon to do? **To build a house for the Lord.** What had David been doing? **Getting ready to build the Lord's house.** What had he gathered together? **Silver and gold, stone and timber.** Who were ready to help Solomon? **Skilled men for all kinds of work.** What was Solomon to bring into the house of the Lord? **The ark and the holy vessels.**

LESSON III.—What did God say to Solomon in a dream? **"Ask what I shall give thee."** What did Solomon ask of the Lord? **Wisdom to rule the people.** What was God's word to him? **"I have given thee a wise and an understanding heart."**

LESSON IV.—When did Solomon commence to build the temple? **In the fourth year of his reign.** Of what was the temple built? **Of stone, made ready before it was brought to Jerusalem.** What is the Lord's house? **A place of prayer.** Why should we love it? **Because God is there.**

LESSON V.—Who gathered together in the temple when Solomon consecrated it to the Lord? **The Israelites.** To whom did Solomon offer all praise and glory? **To the Lord of Israel.** What did he acknowledge? **The fulfillment of God's promises to David.** For what did Solomon pray? **That God would dwell with the children of Israel.**

LESSON VI.—Who came to see Solomon? **The queen of Sheba.** What did she wish to tell him? **All that was in her heart.** What did she say to him when she had seen his wisdom and the splendor of his house? **"It is true what I heard in mine own land of thy acts and thy wisdom."** What did she bring to Solomon? **Costly gifts.**

LESSON VII.—Who turned Solomon's heart away from God in his old age? **His many strange wives.** What did he do to please them? **He worshiped false gods.** Who was angry with Solomon? **The Lord.** How did he punish him? **He took away his kingdom.**

LESSON VIII.—Who wrote the book of Proverbs? **Solomon.** What is a proverb? **A wise saying.** What do proverbs teach us? **Knowledge and wisdom.** Who is the source of all wisdom? **God.**

LESSON IX.—How will God give wisdom? **Freely and lovingly.** When will we go to God for wisdom? **When we find that we have none ourselves.** What does God's wisdom show us? **The right way to live.** Who will surely find God? **Those who seek him early.**

LESSON X.—What is sure to bring us trouble? **Wine and strong drink.** What is strong drink? **A deceitful enemy.** What warning is given us in the Bible? **"Look not upon the wine when it is red."** What command? **"Be not among wine-bibbers."**

LESSON XI.—What mistakes do we often make? **That worldly pleasures will bring us happiness.** What only can make us happy? **The love of God in the heart.** What did Solomon seek? **To learn what would bring happiness.** What was the result of his experience? **Wisdom excelleth folly as far as light excelleth darkness.**

LESSON XII.—When should we remember God, our Creator? **In the days of our youth.** What will come to every one? **Death.** What shall we need then? **To know God.** What shall we find in him? **Peace and safety.** What will be brought into judgment? **Every thing, both good and evil.**

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard is a review of the year. When the hands were at January, how was it with you then? Slowly they have revolved. God has spared your life in great mercy that you might be saved and do his work. *Have you wasted the time?*

LESSONS FOR JANUARY, 1885.

- JAN. 4. Paul at Troas. Acts 20. 2-16.
 JAN. 11. Paul at Miletus. Acts 20. 17-27.
 JAN. 18. Paul's Farewell. Acts 20. 28-38.
 JAN. 25. Paul Going to Jerusalem. Acts 21. 1-14.

A Christmas Present.

Just at this time every body is thinking about Christmas presents, and looking for something appropriate as a gift at the joyful Christmas-tide. We would recommend to teachers and superintendents in Methodist Episcopal Sunday-schools the elegant Centenary Medal, prepared by the Board of Education as a memorial of the hundred years of organized Methodism in our land. It has recently been issued in a new style of frame and casing worthy of the Church and the cause which it represents. In size it is two and an eighth inches square, having the exterior appearance of a morocco picture-case. Opening like a book, its inner folds are found to be lined with purple silk and the wooden frame covered with velvet of the same tint. The medal is fitted in the center of the frame and held by an invisible spring. As many of our readers already know, one side of the medal bears the face of Francis Asbury, its earliest Bishop, and the reverse that of Matthew Simpson, perhaps its greatest, and certainly the one most widely known.

As one of our leading editors has said:

"Few, if any of us, yet take in the full significance of a memorial of the first hundred years of a Church organization that has outstripped, in that period of time, every other movement of the kind in Christendom. And this medal presents in a striking manner the human element in this great work. Than Asbury, whose singleness of purpose, faithfulness in labor, and breadth of view were stamped

on its early years, and Simpson, the simple grandeur of whose eloquence and tender-heartedness had secured the love of all who love the Lord Jesus Christ, there have been no better representatives of the spirit of American Methodism. Their lives, indeed, cover nearly the entire years of Methodism. The first Methodist society was hardly more than five years old when Francis Asbury was born, and Matthew Simpson was a boy five years old nearly when Asbury died."

A medal in pure silver, framed and cased in the manner described, was presented to Bishop Simpson while on his way to preach his last sermon, and a limited number, also of pure silver, are now being struck to supply special orders. They can be delivered by mail to all applicants who remit for them \$4 each. The gilded medals, similarly framed and incased, can be delivered for \$2 each; in both instances paying the usual royalty to the Educational Fund.

In this style of putting-up the medals are not pierced, but, in a perfect state, are held subject to inspection on either side without handling; while in their delicate setting they are guarded from undue exposure.

The other and cheaper style of medal, without the case, is sent for \$1. As heretofore, all orders for Centenary Medals should be addressed to the Educational Secretary at 805 Broadway, New York.

These medals will be appropriate as presents to Sunday-school superintendents and other officers, and will not only aid one of the noblest of our church enterprises, but also serve as valuable heirlooms for generations to come.

Lessons and Golden Texts for 1885.

First Quarter.

Studies in the Acts.

Lesson

- I. Jan. 4.—PAUL AT TROAS. Acts 20. 2-16. *Commit vs. 9-12.* GOLDEN TEXT: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts 20. 7.
- II. Jan. 11.—PAUL AT MILETUS. Acts 20. 17-27. *Commit vs. 18-21.* GOLDEN TEXT: Repentance toward God, and faith toward our Lord Jesus Christ. Acts 20. 21.
- III. Jan. 18.—PAUL'S FAREWELL. Acts 20. 28-38. *Commit vs. 32-36.* GOLDEN TEXT: Feed the church of God, which he hath purchased with his own blood. Acts 20. 28.
- IV. Jan. 25.—PAUL GOING TO JERUSALEM. Acts 21. 1-14. *Commit vs. 12-14.* GOLDEN TEXT: The will of the Lord be done. Acts 21. 14.
- V. Feb. 1.—PAUL AT JERUSALEM. Acts 21. 15-26. *Commit vs. 17-19.* GOLDEN TEXT: And when they heard it, they glorified the Lord. Acts 21. 20.
- VI. Feb. 8.—PAUL ASSAILED. Acts 21. 27-40. *Commit vs. 30-33.* GOLDEN TEXT: I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.
- VII. Feb. 15.—PAUL'S DEFENSE. Acts 22. 1-21. *Commit vs. 12-16.* GOLDEN TEXT: And I said, What shall I do, Lord? Acts 22. 10.

Lesson

- VIII. Feb. 22.—PAUL BEFORE THE COUNCIL. Acts 23. 1-11. *Commit vs. 9-11.* GOLDEN TEXT: And the night following the Lord stood by him, and said, Be of good cheer, Paul. Acts 23. 11.
- IX. March 1.—PAUL SENT TO FELIX. Acts 23. 12-24. *Commit vs. 20-22.* GOLDEN TEXT: If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4. 16.
- X. March 8.—PAUL BEFORE FELIX. Acts 24. 10-27. *Commit vs. 14-16.* GOLDEN TEXT: A conscience void of offense toward God, and toward men. Acts 24. 16.
- XI. March 15.—PAUL BEFORE AGRIPPA. Acts 26. 1-18. *Commit vs. 16-18.* GOLDEN TEXT: And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. Acts 26. 15.
- XII. March 22.—PAUL VINDICATED. Acts 26. 19-32. *Commit vs. 22, 23.* GOLDEN TEXT: Having therefore obtained help of God, I continue unto this day. Acts 26. 22.
- XIII. March 29.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Second Quarter.

Studies in the Acts and the Epistles.

- I. April 5.—PAUL'S VOYAGE. Acts 27. 1, 2, 14-26. *Commit vs. 22-25.* GOLDEN TEXT: I believe God, that it shall be even as it was told me. Acts 27. 25.
- II. April 12.—PAUL'S SHIPWRECK. Acts 27. 27-44. *Commit vs. 33-36.* GOLDEN TEXT: Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. 107. 28.
- III. April 19.—PAUL GOING TO ROME. Acts 28. 1-15. *Commit vs. 3-6.* GOLDEN TEXT: He thanked God, and took courage. Acts 28. 15.
- IV. April 26.—PAUL AT ROME. Acts 28. 16-31. *Commit vs. 28-31.* GOLDEN TEXT: The salvation of God is sent unto the Gentiles. Acts 28. 28.
- V. May 3.—OBEDIENCE. Eph. 6. 1-13. *Commit vs. 1-4.* GOLDEN TEXT: Children, obey your parents in the Lord: for this is right. Eph. 6. 1.
- VI. May 10.—CHRIST OUR EXAMPLE. Phil. 2. 5-16. *Commit vs. 8-11.* GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.
- VII. May 17.—CHRISTIAN CONTENTMENT. Phil. 4. 4-13. *Commit vs. 4-7.* GOLDEN TEXT: The God of peace shall be with you. Phil. 4. 9.
- VIII. May 24.—THE FAITHFUL SAYING. 1 Tim. 1. 15-20; and 2. 1-6. *Commit vs. 15-17.* GOLDEN TEXT: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.
- IX. May 31.—PAUL'S CHARGE TO TIMOTHY. 2 Tim. 3. 14-17; and 4. 1-8. *Commit vs. 15-17.* GOLDEN TEXT: The holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3. 15.
- X. June 7.—GOD'S MESSAGE BY HIS SON. Heb. 1. 1-8; and 2. 1-4. *Commit vs. 1. 1-3.* GOLDEN TEXT: How shall we escape, if we neglect so great salvation? Heb. 2. 3.
- XI. June 14.—THE PRIESTHOOD OF CHRIST. Heb. 9. 1-12. *Commit vs. 11, 12.* GOLDEN TEXT: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7. 25.
- XII. June 21.—CHRISTIAN PROGRESS. 2 Pet. 1. 1-11. *Commit vs. 5-7.* GOLDEN TEXT: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3. 18.
- XIII. June 28.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Third Quarter.
Studies in the Kings.

Lesson

- I. July 5.—REVOLT OF THE TEN TRIBES. 1 Kings 12. 6-17. *Commit vs.* 6-8. GOLDEN TEXT: He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Prov. 13. 20.
- II. July 12.—IDOLATRY ESTABLISHED. 1 Kings 12. 25-33. *Commit vs.* 28-31. GOLDEN TEXT: Thou shalt have no other gods before me. Exod. 20. 3.
- III. July 19.—OMRI AND AHAB. 1 Kings 16. 23-34. *Commit vs.* 30-33. GOLDEN TEXT: The way of the wicked is an abomination unto the Lord. Prov. 15. 9.
- IV. July 26.—ELIJAH THE TISHBITE. 1 Kings 17. 1-16. *Commit vs.* 5-9. GOLDEN TEXT: So he went and did according unto the word of the Lord. 1 Kings 17. 5.
- V. Aug. 2.—ELIJAH MEETING AHAB. 1 Kings 18. 1-18. *Commit vs.* 15-18. GOLDEN TEXT: Ye have forsaken the commandments of the Lord, and thou hast followed Baalim. 1 Kings 18. 18.
- VI. Aug. 9.—THE PROPHETS OF BAAL. 1 Kings 18. 19-29. *Commit vs.* 19-21. GOLDEN TEXT: If the Lord be God, follow him: but if Baal, then follow him. 1 Kings 18. 21.
- VII. Aug. 16.—THE PROPHET OF THE LORD. 1 Kings 18. 30-46. *Commit vs.* 36-39. GOLDEN TEXT: The Lord, he is the God; the Lord, he is the God. 1 Kings 18. 39.
- VIII. Aug. 23.—ELIJAH AT HOREB. 1 Kings 19. 1-18. *Commit vs.* 11-13. GOLDEN TEXT: And after the fire a still small voice. 1 Kings 19. 12.
- IX. Aug. 30.—THE STORY OF NABOTH. 1 Kings 21. 4-19. *Commit vs.* 17-19. GOLDEN TEXT: Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings 21. 20.
- X. Sept. 6.—ELIJAH TRANSLATED. 2 Kings 2. 1-15. *Commit vs.* 9-11. GOLDEN TEXT: And Enoch walked with God: and he was not; for God took him. Gen. 5. 24.
- XI. Sept. 13.—THE SHUNAMMITE'S SON. 2 Kings 4. 18-37. *Commit vs.* 32-35. GOLDEN TEXT: I am the resurrection, and the life. John 11. 25.
- XII. Sept. 20.—NAAMAN THE SYRIAN. 2 Kings 5. 1-16. *Commit vs.* 10-14. GOLDEN TEXT: Wash me, and I shall be whiter than snow. Psal. 51. 7.
- XIII. Sept. 27.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Fourth Quarter.

Studies in the Kings and Prophets.

- I. Oct. 4.—ELISHA AT DOTHAN. 2 Kings 6. 8-23. *Commit vs.* 15-17. GOLDEN TEXT: Fear not; for they that be with us are more than they that be with them. 2 Kings 6. 16.
- II. Oct. 11.—THE FAMINE IN SAMARIA. 2 King 7. 1-17. *Commit vs.* 14-16. GOLDEN TEXT: The things which are impossible with men are possible with God. Luke 18. 27.
- III. Oct. 18.—Jehu's FALSE ZEAL. 2 Kings 10. 15-31. *Commit vs.* 28-31. GOLDEN TEXT: Blessed is the man that walketh not in the counsel of the ungodly. Psal. 1. 1.
- IV. Oct. 25.—THE TEMPLE REPAIRED. 2 Kings 12. 1-15. *Commit vs.* 9-11. GOLDEN TEXT: I was glad when they said unto me, Let us go into the house of the Lord. Psal. 122. 1.
- V. Nov. 1.—DEATH OF ELISHA. 2 Kings 13. 14-25. *Commit vs.* 20, 21. GOLDEN TEXT: He, being dead, yet speaketh. Heb. 11. 4.
- VI. Nov. 8.—THE STORY OF JONAH. Jonah 1. 1-17. *Commit vs.* 4-6. GOLDEN TEXT: Arise, go to Nineveh, that great city, and cry against it. Jonah 1. 2.

Lesson

- VII. Nov. 15.—EFFECT OF JONAH'S PREACHING. Jonah 3. 1-10. *Commit vs.* 5, 6. GOLDEN TEXT: The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here. Luke 11. 32.
- VIII. Nov. 22.—HEZEKIAH'S GOOD REIGN. 2 Kings 18. 1-12. *Commit vs.* 5-7. GOLDEN TEXT: He did that which was right in the sight of the Lord. 2 Kings 18. 3.
- IX. Nov. 29.—HEZEKIAH'S PRAYER ANSWERED. 2 Kings 20. 1-17. *Commit vs.* 1-3. GOLDEN TEXT: The Lord hear thee in the day of trouble. Psal. 20. 1.
- X. Dec. 6.—THE SINFUL NATION. Isa. 1. 1-18. *Commit vs.* 16-18. GOLDEN TEXT: Cease to do evil; learn to do well. Isa. 1. 16, 17.
- XI. Dec. 13.—THE SUFFERING SAVIOUR. Isa. 53. 1-12. *Commit vs.* 4-6. GOLDEN TEXT: The Lord hath laid on him the iniquity of us all. Isa. 53. 6.
- XII. Dec. 20.—THE GRACIOUS INVITATION. Isa. 55. 1-11. *Commit vs.* 6-9. GOLDEN TEXT: Ho, every one that thirsteth, come ye to the waters. Isa. 55. 1.
- XIII. Dec. 27.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Personal Talks with Scholars.

THERE is no part of a teacher's work that requires more thought and wisdom than that of personal dealing with scholars concerning salvation. The true aim of all teaching, until pupils have become Christians, is to bring them to Christ. The lessons should be so directed as to keep before them continually, on one hand, their need of a Saviour, and on the other hand, the completeness of Christ's redemption work. But class-teaching, however wise, faithful, and careful, is not enough. The lesson needs to be followed up by the teacher in the case of each individual member, in close, personal, and watchful soul-care. Otherwise, tender impressions made in the class on the Sabbath, which might be deepened and permanently fixed, are apt to pass away like the early dew. The teacher's work does not end when the lesson closes and the class scatters; he is a pastor, with the care of souls, and must seek in every way to bring them into the fold of Christ.

Class-teaching may be very earnest and faithful, and the divine word may be so presented as to produce very deep conviction and a strong desire to be saved and to confess Christ; yet there is need, in most cases at least, of private conversation besides, to guide the trembling penitent to the cross and to impart to the timid soul the courage necessary for a public confession. Many sincere seekers after Christ walk along in darkness and perplexity for want of only a few wise words to bring them out into the full light. Many who have truly given themselves to Christ and are faithfully following him in secret, do not for a long time make a public confession, and simply because no one speaks to them the word of encouragement which they need to enable them to take this decisive step.

But while this personal work is so important, it is also one of very great delicacy and responsibility,

and requires much wisdom. It is not enough, each time a communion is approaching, to urge a scholar to unite with the Church. There is too much of this sort of perfunctory and mechanical talk in many classes, which results too often in Church-membership without conversion. The true aim in teaching is not to get scholars to join the Church, but to lead them to Christ and to attach them to him by saving faith.

Another frequent mistake is too much talking to scholars on the subject of personal salvation. This is the error of very zealous and earnest teachers, who lack the patience of Christ in sowing the seed and waiting for it to grow in its natural way. Spiritual work must not be hastened. Fruit must not be forced on the branches of God's vine. Too persistent urging has driven many a pupil away from a class, delaying for a long time at least, perhaps imperiling altogether, a soul's conversion. Or it has led to premature Church-membership and immature, superficial discipleship, marring the whole after Christian life. There is the greatest need of wise patience in leading tender souls out into the light and into public avowal. It would seem to be impossible to make a mistake in urging prompt decisions for Christ, yet really great harm may be done in this way to sensitive souls. As in nature, so in grace, the seed must have time to grow in its own order. The wise teacher, while intensely earnest in his desire to see his scholars confess Christ, and while never intermitting his faithfulness, will not try to hasten the work, but will quietly wait for the processes of the Holy Spirit.

While guarding against these and other mistakes, it is yet most important that every teacher of unconverted scholars should, from time to time, speak personally with all of them on the matter of their own salvation. However, no rules can be prescribed for this part of the teacher's work. Indeed, it should never be done by rule at all, or from a sense of duty, but always from love. No teacher is ever qualified for such words unless his heart is burdened with a desire for his scholars' salvation. Perfunctory appeals will accomplish nothing. It is loving and gentle guidance that the young need. This the teacher can best give by being the close and intimate friend of his scholars, by meeting them frequently outside of the school, by keeping up a constant familiarity with their life and thought, by conversing with them whenever opportunity offers, thus knowing their state of mind at all times with regard to religious things, and being ready at any point to speak the word in season. If a certain lesson appears to make a deep impression on a particular scholar, the watchful teacher will take the earliest opportunity, in a few quiet words in private, to deepen the impression. This must be done very cautiously, for religious feelings are very sensitive. Ofttimes a single warm, earnest word, spoken as the teacher takes the scholar's hand at parting, will do more to deepen feeling, to start serious thought, or to fix good resolve than an hour of pleading and urging would do at another time. Often indirect

influence is better than purposed effort. A letter is sometimes of more value than a conversation, for it is likely to be kept and read over and over.

But the teacher who is truly interested in the salvation of his scholars will find ways of reaching them; for, after all, it is a heart of love that is the best qualification for winning souls. Christ loved sinners into loving him. He entered into sympathy with them; he was moved with compassion for them; he went down to them where they lay in their sins, and by the strength of his affection for them drew them up toward his own blessed purity, as the sun lifts the soiled water from the gutters and leaves it on the mountain-tops in flakes of snow as white as its own radiant beams.

The great secret for the teacher is love—love for Christ and love for souls—for souls must be won, and only love can win.—*Westminster Teacher.*

More About the Oxford League.

THE Oxford League, as noticed in the last number of the SUNDAY-SCHOOL JOURNAL, is a newly proposed society in connection with the Centenary of our Church. It is designed to prosecute, especially among our most intelligent young Church people, the careful study of Methodism; to discover the harmony between it and the doctrines, spirit, and methods of the Apostolic Church; to trace the development of the Methodist force in the Holy Catholic Church from the days of the apostles to the present time; to promote a deeper religious experience; and to aid in increased efforts for doing good.

The Oxford League will associate modern Methodism with the Oxford students who, gathering week after week about the open Greek Testament, studied the word in the original, that they might more thoroughly enter into its divine thought and spirit, and carry into their daily life its divine teachings.

Methodism began among the scholars. It reached from the rectory of Epworth, from the halls of Christ Church College, and the parlors of Lady Huntingdon down to the lowest stratum of English society. Its work has been a work among the masses, and too often our young people have connected the idea of the Methodist movement with this department of its activity.

It is the design of the Oxford League to correct such limited views; to promote an appreciation of the scholarship, strength, and dignity of the early Methodist movement; to make our young people familiar with the profound philosophy underlying Methodist theology, and the wisdom of its practical methods; to create a greater love for the study of the Bible in order to spiritual experience; to connect such study and experience with practical work for others; to correct the false notion that, because our Church opposes certain so-called social amuse-

ments, she is opposed to legitimate and healthful recreation; to correct the equally false and injurious idea that Methodism is adapted only to the lower classes of society, and not equally adapted to the most cultivated and refined; to promote literary and scientific training under the auspices of the Church itself, through such organizations as the Church Lyceum; and to develop a rational and refined parlor life in which the most accomplished people may find inspiration, and people of limited opportunities be brought into gentle, ennobling, and sanctifying social fellowships.

One great object of the Oxford League will be the promotion of personal consecration, through devout study, to the work of the Church; reading to the bed-ridden and the blind; visiting hospitals and prisons; looking after new families coming into the neighborhood; bringing children to the Sunday-school. These, and other works of benevolence in which it may engage, will be accomplished in harmony with the regular Church organization, recognizing the pastor as the duly appointed leader.

All these ends will be furthered through the occasional publication of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism, especially through the Methodist Episcopal Church.

Book Notices.

The Coins of the Bible. Illustrated with Metal Facsimils of the Actual Money used in Jerusalem during the Ministry of our Lord. New York: Scott & Co., 721 Broadway. A convenient little hand-book, full of valuable information about the money of the Bible, and especially useful to Sunday-school teachers, by having inserted in its cover metal specimens of the coins in use during the New Testament period. One can note the size of the "widow's mite," and see the "image and superscription of Cæsar" on the penny, by looking, not at an engraving, but at an actual copy of the coin itself.

Harper's Franklin Square Library. Numbers 397, 399, 401, etc. A Dictionary of the English Language, Pronouncing, Etymological, and Explanatory, embracing Scientific and Other Terms, Numerous Familiar Terms, and a Copious Selection of Old English Words. By the Rev. James Stormonth. The pronunciation carefully revised by the Rev. P. H. Phelps, M.A. Cantab. New York: Harper & Brothers. The Harpers are entitled to the thanks of the reading world for bringing out in a serial form, which enables all to obtain it, this latest dictionary, one of the most valuable ever written.

Shadows. Scenes and Incidents in the Life of an Old Arm-Chair. By Mrs. O. F. Walton. New York: Robert Carter & Brothers. 1884. The autobiography of a chair, which passes through some wonderful experiences and tells them in an interesting way.

Miss Janet's Old House. By Annette Lucille Noble. New York: National Temperance Society and Publication House. A story telling how a neglected old house, in a tenement quarter of New York, was made a blessing to the neighborhood by mission-work done within its walls.

The Spinning-Wheel of Tamworth. By Rev. William A. Smith. New York: National Temperance Society and Publication House. 1884. A man who has been living for self and pleasure, and meets with failure, is led to seek God by reading a motto carved on an old spinning-wheel, and finds a true success in doing right.

A Red Wall-Flower. By the Author of "The Wide, Wide World." New York: Robert Carter & Brothers. Whoever begins one of Miss Warner's stories is sure to finish it; for they are all smooth in style, pure in tone, instructive in aim, and sufficiently interesting to hold the reader's attention. This work is up to the level of its predecessors.

Bible Promises. Sermons to Children. By the Rev. Richard Newton, D.D. New York: Robert Carter & Brothers. 1884. Good Dr. Newton still continues to present to the children treasures new and old from his seemingly inexhaustible store. Ministers who are called upon to address children (and what minister is not?) would do well to read these sermons.

Life in the Eagle's Nest. A Tale of Afghanistan, and Mahala, the Jewish Slave. By A. L. O. E. New York: Robert Carter & Brothers. 1884. Two stories of oriental life, by the well-known pen which has found fresh subjects and gained increased skill by its transfer from Scotland to India.

Joyful Through Hope. By Blanche A. L. Garvock. New York: Robert Carter & Brothers. A commonplace story of the conventional Church of England type, with all the orders of the clergy and classes of society in their proper places, and "North America" casually referred to as a part of the heathen world.

The Shoes of Peace. By Anna B. Warner. New York: Robert Carter & Brothers. A tasty little volume, composed of short articles on different phases of the religious life, practical and suggestive.

Shoppell's Building Plans for Modern Low-cost Houses. Edited by Robert W. Shoppell. Published by The Co-operative Building Plan Association, New York. A large atlas of building plans, tasteful and unique; well worth its cost to any one who expects to build a house.

The Court of the Tuileries. From the Restoration to the Flight of Louis Philippe. By Catherine Charlotte, Lady Jackson. New York: Harper & Brothers. (Harper's Franklin Square Library.) Histories of court-life are rarely profitable reading, and this, though well written, is no exception to the general rule.

Practical Work in the School-Room. Part I. "Object-Lessons on the Human Body." New York: A. Lovell & Co. A text-book on anatomy, physiology, and hygiene, prepared for the instruction of children, by two practical teachers, from notes of lessons actually taught. The appendix contains some valuable teachings about alcohol, showing its danger to the human system.

John de Wycliffe, the First of the Reformers, and What he Did for England. By Emily S. Holt. New York: Robert Carter & Brothers. Every boy should read the story of the life of one of the most heroic of England's heroes, the first translator of the Bible, and "The Morning Star of the Reformation;" a story admirably told in this volume.

Queer Stories for Boys and Girls. By Edward Eggleston. New York: Charles Scribner's Sons. Any volume written by Edward Eggleston is sure to be interesting, because original, bright, and inimitable in style. These are just the stories to read to the little folks after supper and before bed-time.

Review Service for the Fourth Quarter.

BY MISS BERTHA C. MACKEY.

SUBJECT: KING SOLOMON AND HIS BOOKS OF WISDOM.

Superintendent. The subject of this quarter's lessons is King Solomon. His reign was the most brilliant in Jewish history. We will now listen to a brief sketch of it.

[*To be read by an older scholar.*] Solomon, the son and successor of David, was the most prosperous of the Israelite kings. His reign extended from 1015 to 975 B. C. During this time Israel was at peace with all surrounding nations. Solomon was a "man of rest," and for this reason he was commissioned to build the temple. He greatly improved the internal condition of the kingdom, causing numerous palaces, cities, and fortifications to be erected. Under his wise government, the wealth of the nation greatly increased. In his old age, however, he departed from the God of his father David, and encouraged idolatry, through the influence of his heathen wives.

HYMN. C. M.

With joy we hail the sacred day
Which God has called his own;
With joy, the summons we obey,
To worship at his throne.

Thy chosen temple, Lord, how fair;
As here thy servants throng
To breathe the humble, fervent prayer,
And pour the grateful song.

1. *Superintendent.* The subject of the first lesson is "Solomon Succeeding David." Give the advice of David to Solomon, as stated in the Golden Text.

School. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind."

Superintendent. What was David's oath to Bathsheba?

Boys. "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead."

2. *Superintendent.* In the second lesson, what was David's charge to Solomon.

Girls. That he should build an house for the Lord God of Israel.

Superintendent. Why was not David permitted to build the temple?

School. The Lord said: "Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."

3. *Superintendent.* "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." What was Solomon's choice, as given in Lesson III?

School. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

HYMN. L. M.

Wisdom divine! who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her.

Happy the man who wisdom gains;
Thrice happy, who his guest retains;
He owns, and shall forever own,
Wisdom and Christ and heaven are one.

4. *Superintendent.* The title of Lesson IV is "The Temple Built." Boys may give the Golden Text.

Boys. "Mine house shall be called an house of prayer."

Girls. [*Selected class.*] The temple stood on Mount Moriah. It was surrounded by an open court, paved with marble, around which were columned walls. The ground plot upon which the temple was built was a square of six hundred cubits, or twenty-five thousand royal feet. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. The court of Israel was surrounded with magnificent galleries supported by two or three rows of pillars. It had four gates or entrances, each having an ascent of seven steps. The galleries were designed to lodge the priests, and to lay up such things as were necessary for the use of the temple. Within the court of the priests was the altar of burnt-offerings, which was reached by stairs on the eastern side. Beyond this was the temple, properly so called, that is to say, the sanctuary, the sanctum, and the porch of entrance. In the sanctum stood the golden candlestick, the table of shew-bread, and the golden altar upon which the incense was offered. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high-priest entered here but once a year, and none but himself was allowed to enter.

5. *Superintendent.* When was the temple dedicated?

Boys. About 1005 B. C.

Girls. The Golden Text is, "Behold, the heaven, and heaven of heavens, cannot contain thee."

6. *Superintendent.* When the queen of Sheba heard of the great wisdom of Solomon she came to visit him, bringing rich gifts. After she had communed with him, and had seen all his wonderful surroundings, she acknowledged that the half had not been told her, and gave the glory to the Lord God of Israel. What is the Golden Text of Lesson VI?

School. "Behold, a greater than Solomon is here?"

HYMN. C. M.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

7. *Superintendent.* In Lesson VII where do we see the danger of wicked associations?

School. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."

Superintendent. Where do we see the righteous anger of God with sin?

School. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel."

Superintendent. Where do we see the blessings of godly parentage?

School. "Notwithstanding in thy days I will not do it for David thy father's sake."

8, 9. *Superintendent.* Will the school give the Titles and Golden Texts of the next two lessons?

School. Titles: "Proverbs of Solomon," and "True Wisdom." Golden Texts: "The fear of the Lord is the beginning of knowledge," and "I love them that love me, and those that seek me early shall find me."

Superintendent. We find the object of the Proverbs of Solomon stated in the former of these lessons, namely, to know wisdom, and to receive instruction. In the latter, Wisdom, which means here religion, is represented as a person calling upon men to receive her and the benefits she brings.

HYMN. 8, 7, 4.

Early let us seek thy favor,
Early let us do thy will;
Blessed Lord, and only Saviour,
With thy love our bosoms fill:
Blessed Jesus,
Thou hast loved us, love us still.

10. *Superintendent.* We find in Lesson X that there were drunkards in Solomon's time as well as in ours. He refers to the natural effects of drunkenness. As to contentions among drunkards, babblings on a variety of subjects, wounds obtained by falling out about nothing, and red eyes, blood-shot with excess of drink, these are such common and general effects as naturally follow strong drink. So that they who tarry long at wine are the very persons who are most distinguished by the circumstances enumerated above. What warning is given by Solomon?

Girls. "Look not thou upon the wine when it is red. . . . At the last it biteth like a serpent, and stingeth like an adder."

Superintendent. What advice is given by St. Paul?

Boys. "Be not drunk with wine, wherein is excess."

HYMN. (G. H. 2, 122.)
To him that o'ercometh
God giveth a crown,
Through faith we will conquer,
Though often cast down;
He who is our Saviour
Our strength will renew,
Look ever to Jesus,
He'll carry you through.

11. *Superintendent.* In our next lesson Solomon shows us the "Vanity of Worldly Pleasure," and

declares in the Golden Text: "Wisdom excelleth folly as far as light excelleth darkness."

[*To be read by a teacher.*] He does not speak here of a sober enjoyment of the things of this world, but of intemperate pleasures, whose two attendants, laughter and mirth, are introduced as two persons, and treated in the most contemptuous manner. He tells the former to her face that she is mad; but as to the latter, he thinks her so much beneath his notice that he only points at her, and instantly turns his back.

School. St. John writes: "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

HYMN. 7. 61.

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Superintendent. We close the quarter with the important subject, "The Creator Remembered." Solomon's command is, "Remember now thy Creator in the days of thy youth." Remember him now, consider that he is your Creator, your loving and affectionate Father. Remember him in thy youth, in order that thy life may be long and blessed. Remember him now in this part of your youth. You have no certainty of life. Now is yours—to-morrow may not be.

HYMN. (G. H. 1, 62.)

Come to the Saviour, make no delay;
Here in his word he's shown us the way;
Here in our midst he's standing to-day,
Tenderly saying, "Come!"

Chorus.—Joyful, joyful, will the meeting be,
When from sin our hearts are pure and free;
And we shall gather, Saviour, with thee,
In our eternal home.

Superintendent. To the young this gracious promise is particularly made. If they seek they shall find. Others who are old may seek and find, but never to such advantage as they would have done had they sought early. Youth is the time of advantage in every respect. It is God's time—the time in which he is particularly gracious, and in which, to sincere youthful seekers, he pours out his benefits with great profusion. Can you sum up the business of life in one short sentence?

School. "Fear God, and keep his commandments."

[*To be read by an older scholar.*] "For God shall bring every work into judgment." Every soul of man shall stand at that bar. God, the infinitely wise, the heart-searching God, will be judge. He will bring to light every secret thing, all that has been done since the creation, by all men. All the works of the godly, as well as all the works of the wicked, shall be judged in that day. This, then, will be the conclusion of the whole mortal story.

Superintendent. God grant that we may all render up our accounts with joy in that day. Amen.
Close with doxology by the school.

CLASS RECORD FOR DECEMBER, 1884.

	Dec. 7.	Dec. 14.	Dec. 21.	Dec. 28.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for December.

TENTH LESSON.

Look not upon the sparkling wine,
A serpent hides within ;
But heed and hear the voice divine,
And turn away from sin.

ELEVENTH LESSON.

Walk, little feet, in Wisdom's way,
It shines like morning light,
And never into folly stray,
Her paths leads down to night.

TWELFTH LESSON.

Remember now the Lord thy God,
He calls thee in thy youth
To follow him, obey his word,
And trust his love and truth.

LESSONS FOR 1884.

Fourth Quarter.

- Oct. 5. SOLOMON SUCCEEDING DAVID. 1 Kings 1. 22-35.
12. DAVID'S CHARGE TO SOLOMON. 1 Chron. 22. 6-19.
19. SOLOMON'S CHOICE. 1 Kings 3. 5-15.
26. THE TEMPLE BUILT. 1 Kings 6. 1-14.
Nov. 2. THE TEMPLE DEDICATED ... 1 Kings 8. 22-36.
9. THE WISDOM OF SOLOMON. ... 1 Kings 10. 1-13.
16. SOLOMON'S SIN. 1 Kings 11. 4-13.
23. PROVERBS OF SOLOMON. Prov. 1. 1-16.
30. TRUE WISDOM. Prov. 8. 1-17.

- Dec. 7. Drunkenness. Prov. 23. 29-35.
14. Vanity of Worldly Pleasure. Eccles. 2. 1-13.
21. The Creator Remembered. Eccles. 12. 1-14.
28. Fourth Quarterly Review.

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